A WARNING TO DRUNKARDS,

Delivered in ſeveral

SERMONS

To a Congregation in

COLCHESTER.

Upon

The Occaſion of a ſad Providence towards a Young Man, dying in the Act of Drunkenneſs.

By that Reverend, Faithful, and painful Servant and Miniſter of Jeſus Chriſt, Mr. *Owen Stockton*, lately deceaſed.

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Edwards Gardner

To the Worſhipful *Ralph Creſſeld*, Eſq; and *Nathaniel Lawrence*, Eſq; Aldermen of *Colcheſter*, and Juſtices of the Peace for the County of *Eſſex*.

Gentlemen,

YOU may believe it is no pleaſure to me to complain of the Immorality of a degenerate age: and the vaſt conqueſts which prevailing vice like a potent Tyrant hath of late years made, I ſay, not over the Religion, but the very reaſon of Humane Nature, and the Dependencies thereof. Which as it is not to be mentioned by good men without lamentation, ſo cannot be diſſembled or excuſed without participation. Prophane ſwearing, unclean whoredom, and beaſtly Drunkenneſs, with other too manifeſt, are not only abounding, but as the Prophet ſpeaketh mighty ſins *amongſt us; ſtrengthned as well by the quality, as the number of the guilty. It is a prodigious mode of eſtimation for men to value themſelves, or be valued by others according to the meaſure of their intemperate exceſs.* Etiam viri fortis accipit nomen, qui tamen tanto nequior, quanto ſub poculo invictior. *They are the mighty who can drink moſt wine, and the men of ſtrength who can mingle ſtrong Drink, as if they envyed that Royal Heathen Name, and were ambitious of the Honour*

of his Inſcription upon his Tomb, Ἡδὺν δμλων καὶ οἶνον πίνειν πολυν καὶ τοῦτον φέρειν καλῶς. I have been able to drink abundantly, and to bear it ſtrongly. *In the pride of which ſtrength ſome will have the confidence to glory, even while a paralytick trembling, (no weak evidence of their great atchievements in their* Bacchanalia) *hath diſabled their hands to ſerve their mouth, and monſtrous ſwellings have miſhaped their Bodies into ſuch unweldie burdens that ſome are tempted to ask,* Homines hi an utres verius æſtimandi? *Whither they be not rather Barrels, than Bodies of men.*

Fallen Nature, even in Heathens have retained ſome principles of reſtraint from impudence and exceſs of vice. The Spartanes *thought it an effectual preſervative of their Children from intemperate drinking to preſent to their view their drunken Vaſſals (for,* as drunk as a Beggar *hath been the Proverb) that beholding their loathſome vomit, and ridiculous behaviour they might the more abhorr ſuch gratifying of inordinate appetite, which debaſeth the honour of a man into the ſhame of a beaſt. And the very* Turks *after a fit of Drunkenneſs, will lie day and night crying, and praying to* Mahomet *for interceſſion. But the very Remnants of Conſcience and ſhame ſeem utterly extinct among ſome Chriſtians of this generation. Surely the days of the Apoſtles were modeſt, when they that were drunk, were drunk in the night: but now St.* Peter's *argument is too weak to refel the accuſation, for*

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theſe men may be drunk at the third hour of the day. *And ſome do ſo declare their ſin as* Sodom, *and hide it not, Drinking and Singing, Roaring and Revelling, Reeling and Staggering in the open Sun, as if they would confute St.* Paul, *and demonſtrate* Rioting and Drunkenneſs *to be no* works of Darkneſs.

Yea, ſuch credit and power hath Debauchery obtained, that it lifts up it ſelf above controul, and is impatient to be touched, and ready to turn again, and rent the wiſeſt reprover. And who ſo is reſolved to poſſeſs his Veſſel in ſobriety, and Honour, doth tantum non *forfit his reputation, and is in danger to be written among the ſuſpected by thoſe whoſe God is* Bacchus, *whoſe Temple the Tavern, whoſe Altar the Table, whoſe Prieſt the Vintner, whoſe Offering Wine and ſtrong Drink, and whoſe Heaven is ſenſual. Who have arrived to that degree of Atheiſm, as to fortifie their Luſts againſt their Conſcience with the vaineſt flattery, and ſelf deluding conceit, that their great pretences of loyalty and zeal for King and Church ſhall ſanctifie the groſſeſt violations of the Laws of Morality, both ſacred and civil. Nay, vice will ſcarce acknowledge it ſelf to violate, but even claims a right, and calls it ſelf by the name of Vertue. According to the Moraliſt's Character of the worſt times.* Habebitur ebrietati honor, et plurimum meri cepiſſe victus erit, *ſaith* Seneca. *Offering exceſs of Wine is become an Inſtance of Noble and Generous Entertainment, and a part of an-*

ſwerable civility to accept it. Gueſts are ſcarce made welcome, if not made Drunk. Such an obliging bond is courting, courteſie and complement, ſuch force in great examples, ſuch arguments applyed of Honour and Loyalty, Such colour, motion, and ſparkling in the glaſs to provoke, that he muſt be a Nazarite, or a Rechabite that hath the courage to withſtand the power of ſo great temptation. He that will be ſober, is uncivil, and it is an high affront, deſerving no leſs than a ſtab, to boggle at life and Soul-deſtroying Healths, or to refuſe to be drowned for Company. Thus doth the pride of debauchery magnifie it ſelf, Hectoring virtue out of its due honour, and arrogating an unjuſt Glory to its own ſhame.

What the iſſue of this great evil will be, is the fear of the Good, viz. leaſt for the Vomit and filth whereof all Tables are full, the Land alſo in juſt retribution ſpue out her Inhabitants. That ſo many Judgments by which Heaven hath contended with a ſinful Nation ſhould not only prove it incorrigible, but leave it declining into worſe, is no weak indication of a deſperate diſeaſe. He that hath denounced Wo to the Drunkards, is faithful to keep and Almighty to execute his word. Whereof he hath in his righteous providence made many ſad and woful Inſtances. As in too many other places ſo particularly in your Colcheſter. He hath not left himſelf without witneſs, by a very quick and remarkable judgment upon a young Drunkard, twice dead, dying dead drunk. The Report whereof at leaſt came

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not ſhort of your ſpecial notice. May I have leave to ſpeak it. God ſometimes bleſt your Town with the happy Miniſtry of his laborious and faithful Servant, Mr. Owen Stockton, *whoſe due Character is elſewhere read, whoſe Head, Heart, Tongue, and Pen conſtantly travelled for the Salvation of precious, yet periſhing Souls. At this warning and amazing ſtroke, as formerly at the deſtroying Peſtilence among you, which exerciſed the labour of his Pen to a conſiderable Volume, which yet never ſaw the light, His Spirit like St.* Paul's *was ſtirred in him, to improve the advantage of ſo ſevere a Providence, by joyning to it the Word of God committed to his truſt, hoping that the Sword of the Spirit being therewith ſharpned, might be the more effectual and mighty through God againſt this fleſhly Luſt which warreth againſt the Soul, and hath made more havock of the Sons of men, than ever* Saul *did of the Saints of God. In which honourable and pious ingagement with this deadly ſin. He convicts it as the common Enemy of the Bodies and Souls of men, declareth open war againſt it, defieth, and caſteth dirt upon the face of its glory, armeth and incourageth the aſſailing hoſt of Chriſtians to oppoſe it, diſchargeth againſt it the thundering Canon, laden with the vengeance of Almighty juſtice, purſueth it to its higher Mountains, raiſeth batteries againſt its ſtrongeſt holds, diſcovereth and defeateth all its ſubtil ſtratagems, and confuteth all its pretences. Having performed his work according to his great ability, and delive-*

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red his zealous Soul to a particular Congregation viva voce, *he deſigned with ſome enlargement for general uſe to commit it to the Preſs, But before he had put to it* ultimam manum, *God put to his Life* ultimam lineam. *Which Providence I am not prone to interpret, as a voice from Heaven ſaying to him,* let the Drunkard alone, thou ſhalt be dumb, and ſhalt not be a reproover. He that is filthy, let him be filthy ſtill, *but will rather hope, God ſo ordered that it ſhould be his dying Pen, that it might be the more affecting.*

Such as he left it, worthy of the Preſs beyond my commendation, is here Publiſhed, and humbly preſented Gentlemen *to your hands. I am aware how much I preſume thus to approach you, for which I am concerned to make my Apology. I am not ignorant what Honourable Reſpects the* Reverend Author *deſervedly had for your Worſhips, and what reciprocal Reſpects obliged him thereunto: which I am bound to believe he would gladly have expreſſed, and acknowledged by ſome more publick Teſtimony. Be pleaſed then to underſtand and accept this as a poſthumous offering, which a leſſer hand, though not with leſs Reſpects, humbly maketh to you as in his Name.*

The Relation, affection and compaſſion which he had towards Colcheſter, *and the Souls therein alwayes excited the vehemency of his deſires, ſharpened the edge of his juſt actions, directed the aim of his endeavours, and intended the fervour of his Prayers on its behalf, that ſome happy*

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fruit of the travail of his Soul, and particularly of this, might there be found. In complyance wherewith, conſidering the Character you bear in your Town, I have preſumed to prefix y ur worthy Names to this ſmall Volume, which being an Orphan doth more earneſtly crave your Patronage, and is ambitious of the favour and influence of your recommendation to the concerned Reader.

The dreadful providence towards the young man, who was made an open ſpectacle of God's Righteous Judgment, (the occaſion of the following ſheets) ſpeaking more eſpecially to Colcheſter, *becauſe in it, did naturally prompt me to betake my ſelf to the advantage of ſome more* eminent names *among you, through which to revive the memory of ſo loud a warning, if happily, ſome at leaſt who have been long inſtances of Patience might with the greater intention* legere exemplum juſtitiæ ne fiant.

I muſt not forbear to add, that by Royal *favour and truſt, you fill honourable ſeats of Authority, extended to a large Province in the Civil Government. Now ſuch is the pride and frowardneſs, the obſtinacy and contradiction of the ſt complained of, ſo ſtrengthned by corruption within, and temptation without, that the beſt inſtructed Miniſtry cannot prevail againſt it, but is forced to confeſs the weakneſs of its moſt powerful arguments and paſſionate perſwaſions, and therefore cryeth to you, as the woman in Holy Writ, in another caſe,* help O Magiſtrate, *ye alſo are the Mini-*

Ministers of God, into whose hands God hath put the Sword of Justice, not to be born in vain. Your own great examples of Sobriety shall strengthen your hands in exerting your just Authority, to restrain the intemperance of licentious appetites. Wherein you are beyond doubt assured, there is no colour of disloyalty to Prince, no Non-conformity to Church, no violation of Oaths, no breach of Trust, none to be offended but the guilty, who ought not to be pleased. God and the King, Law Sacred and Civil, Conscience and Honour call upon you, and warrant you to apply your politick remedies to this Insatiable Dropsie, which if Universally practised by the State-Physitians, would no doubt as effectually cure, as the policy of the antient Gaules *maintained the moderation of their dayes, who were wont to fine those who through intemperance out grew their girdles.*

But here I reform my Pen, least I seem to teach you your Office, while I only implore your aid, and aggravate my presumption, while I labour to excuse it. As the publication of what the Reverend Author hath so industriously, and with the Evidence and Authority of Holy Scripture, as well as strength of argument so convincingly written, is a Testimony of my full consent with him, in representing this unmanly and ungodly excess, as matter of just indignation and abhorrence to the reason and ingenuity of men, and Religion of Christians: So this Dedication and Presenting thereof to your hands, desires to be understood as a Testimony of that true Honour and Reverence

for

for your Perſons, Virtues and Offices, (the Dignity whereof can never be leſſened by diſgracing an inglorious vice,) which he juſtly hath, who is

Gentlemen,
Your Worſhip's moſt humble Servant

Barking. Feb. 25.
1681.

John Fairfax.

Iſa. 28. 1. *Wo to the Crown of Pride, to the Drunkards of Ephraim.*

SECT. I

THE occaſion of my handling this Text is a ſad and dreadfull Providence, which lately befell a young man, who for ſome years was very hopefull for Religion, a diligent attender upon God's Ordinances, and well eſteemed of among the people of God, but afterwards being led away with temptation, he was ſometime overtaken with the ſin of drunkenneſs, and it ſeemed good to the Holy and Righteous God to cut him off in the act of ſin, when he was (as is generally reported) ſo far overcome with ſtrong drink that he was not able to go, but was led, and laid upon a bed, and dyed in few hours, without coming to himſelf again. When a Malefactour is puniſhed by men, all that hear thereof ſhould fear to commit the like ſins. *Deut.* 13. 11. *And all Iſ-*

rael ſhall hear and fear, and ſhall do no more any ſuch wickedneſs as this is among you. This is ſpoken of ſtoneing to death a perſon, that ſhould entice another to go and ſerve other Gods. God expected that the hearing of ſuch a mans death ſhould make all *Iſrael* fear, and do no more any ſuch wickedneſs. When a ſinner is cut off by the immediate hand of God, his death is as much or more to be regarded, than when he dyeth by the hands of men, and therefore I may ſay of this judgment, that befell this young man, Oh that all *Colcheſter* would hear, and oh that all *England* might hear and fear, and do no more any ſuch wickedneſs as this is, to drink Wine or ſtrong drink till they be drunk. I do the rather take this occaſion to preach againſt this ſin of drunkenneſs, becauſe this young man, on whom God ſent this judgment was one, that uſed to attend on my Miniſtry, and I thought it neceſſary to warn others, yea to warn all my hearers to take heed and beware of this ſin of drunkenneſs.

If any ſay, I have no need to be warned to take heed of the ſin of drunkenneſs, I hate and abhor it, and look upon it as a moſt beaſtly ſin, what manner of perſons do you take us to be, that you warn us to take heed of drunkenneſs.

A. 1. They do not know the corruption of their own hearts, nor what ſtrength and power there is in a temptation, that think they have

have no need to be warned to take heed of drunkenneſs. There is in our corrupt natures an inclination to all ſin, *Rom.* 7. 8. *Sin, taking occaſion by the Commandment, wrought in me all manner of concupiſcence.* And it is from God's reſtraining us, that thoſe evil inclinations, that are in our hearts, do not break forth in our lives. *Gen.* 20. 6. *I with-held thee from ſinning againſt me, therefore ſuffered I thee not to touch her.* By the power of temptation we may be drawn to thoſe ſins, which we think our ſelves moſt averſe unto, yea to which we apprehend that we have ſuch an averſeneſs, that we will rather ſuffer death than conſent to them. *Matth.* 26. 35. *Peter ſaid unto him, though I ſhould dye with thee, yet will I not deny thee.* Though *Peter* thought and ſaid this, that he would rather dye than deny Chriſt, yet being in a temptation, he did three times fall into that ſin, which he thought he of all men ſhould never have yielded to; *ver.* 33. *Though all men ſhall be offended becauſe of thee, yet I will never be offended.* And which he thought he ſhould rather dye than commit, he fell thrice into in one night, in the ſame night in which he ſolemnly profeſſed, he would rather dye than deny the Lord Jeſus. *Hazael* ſeemed to ſcorn the Prophets words, when he told him how cruelly he would deal with the people of *Iſrael*, that he would kill their young men with the ſword, and daſh out their childrens brains, and rip up the women with child, and replyed, 2 *King.*

8. 13. *But what is thy ſervant a dog that he ſhould do this great thing*; Yet he fullfilled what the Prophet had foretold.

2. Our Lord Jeſus Chriſt ſaw it needfull to warn his own Diſciples, who had left all to follow him, to take heed of this ſin of drunkenneſs. *Luke* 21. 34. *And take heed to your ſelves leſt at any time your hearts be overcharged with ſurfetting and drunkenneſs, and the cares of this life, and ſo that day come upon you unawares.* That our Lord Jeſus Chriſt ſpeaks here to his own Diſciples is evident from *Ch.* 20. 45. and *Luk.* 21. 5, 7. Compared with *Matth.* 24. 1, 3. *Matthew* relating much of the ſame diſcourſe, tells that it was a private diſcourſe between Chriſt and his Diſciples. And ſeveral paſſages in the Chapter ſhew plainly that it was ſpoken to the Diſciples; As *ver.* 12. 15, 17, 28. *They ſhall lay their hands on you, and perſecute you– and ye ſhall be hated of all men for my names ſake.* &c. Now if our Lord Jeſus Chriſt ſaw it needfull to warn his own Diſciples, who were enabled to ſuffer perſecution for Righteouſneſs ſake, to take heed of drunkenneſs, why ſhould any of us think we have no need to be warned to take heed of this ſin.

3. Perſons of great eminency for the grace of God have been overtaken with this ſin of drunkenneſs, and that in a very ſhamefull manner. *Noah* was a man of great eminency in the grace of God: he kept his integrity when

when all the men on the earth had corrupted their ways, *Gen.* 6. 9, 11, 12. He was a *Preacher of Righteouſneſs.* 2 *Pet.* 2. 5. He was renowned for his faith, and fear of God, and was an heir of the Righteouſneſs which is by faith. *Heb.* 11. 7. He was a man in great favour with God, and could do great things with God in Prayer, and is ranked with *Job* and *Daniel*, God's ſpecial favourites. *Ezek.* 14. 14. 16, 18, 20. Yet this *Noah* who was ſo eminent and famous in his Generation, was overcome with Wine in a moſt ſhamefull manner, in ſo much as he lay uncovered in his Tent, and his Son ſaw his nakedneſs, and this after he had ſeen Gods judgment in drowning the old World for their ſins, and his infinite mercy in ſparing him and his Family. *Gen.* 9. 20, 21, 22. *And Noah planted a Vineyard, and he drunk of the Wine, and was drunken, and he was uncovered within his Tent, and Ham ſaw the nakedneſs of his Father, and told it his two brethren without.* *Lot* was a Righteous man, ſo eminent for Holineſs that he was vexed in his Soul to ſee the unrighteouſneſs of the *Sodomites.* 2 *Pet.* 2. 7, 8. He was in ſuch favour with God, that the Lord ſent two Angels to his houſe to give him warning of the deſtruction of *Sodom*, and to bid him haſten out of that place, leſt he was conſumed. *Gen.* 19. 1, 12, 13, 15. He was in ſuch favour with God, that though *Sodom*'s ſins were exceeding great, and Angels were

come down from Heaven to deſtroy that place, yet they could do nothing, towards deſtroying that City, till *Lot* was gone out of it, and eſcaped to *Zoar*, *ver.* 22. *Haſt thee, eſcape thither, for I cannot do any thing till thou art come thither.* He had ſuch power with God that he prevailed for the ſparing of a whole City, which had deſerved deſtruction, as well as *Sodom*, for the Cities about *Sodom* were *given to fornication, and going after ſtrange fleſh as well as Sodom. Jude* 7. Yet at *Lot's* requeſt the City of *Zoar* was ſpared. *Gen.* 19. 21. *See, I have accepted thee concerning this thing, that I will not overthrow this City, for the which thou haſt ſpoken.* Yet this Righteous *Lot* was twice overcome with wine, and that to ſuch an high degree as that he knew not what he did, and in his drunkenneſs committed the heinous ſin of inceſt with both his Daughters, for his two Daughters were with Child by lying with their Father, when they had made him drunk. *Gen.* 19. 30. to the 36. And *Lot's* ſin was the greater becauſe it was committed after he had ſeen God's terrible judgments on *Sodom*, and the adjacent Cities for their ſins, and after God had ſhewen a miracle of mercy tovvards him in his deliverance out of *Sodom*. Novv if ſuch eminent Saints as *Noah* and *Lot* vvere overtaken vvith the ſin of drunkenneſs, and that in a very dreadfull manner, vvho can ſay they have no need of being vvarned to take heed of this ſin? Let

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theſe examples have this effect upon us, to make ſuch as think they ſtand, take heed leaſt they fall. 1 *Cor.* 10. 12.

Sect. 2. *The Text opened. What's meant by the Crown of Pride, what by the drunkards of* Ephraim, *what by the* wo *denounced againſt them.*

The Prophet in this Text denounceth God's judgments againſt two great ſins, Pride and Drunkenneſs, for opening whereof let us conſider.

1. What is meant by the Crown of Pride?
2. What is meant by the Drunkards of *Ephraim.*
3. What by the wo denounced againſt Pride, and Drunkenneſs.

What is meant by the Crown of Pride?

A. 1. By the Prophets crying wo to the Crown of Pride, we may underſtand that Pride is odious to God in all ſorts of perſons, though they be Kings and Princes, ſuch as wear Crowns, if great men; If the greateſt Kings be lifted up with Pride they are an abomination to the Lord. *Prov.* 16. 5. *Every one that is proud in heart is an abomination to the Lord. Nebuchadnezzar* was the greateſt Monarch in the World; *All People, Nations and Languages trembled and feared before him, whom he would he ſlew, and whom he would he ſaved alive. Dan.* 5. 19. Yet when this great

King was lifted up with Pride, God did no ſpare him, but depoſed him from his Kingly Throne, and made him lower than the loweſt of men: For he was driven from among men, and had his dwelling among the beaſts, and did eat graſs as the Oxen. *Dan.* 5. 20. *But when his heart was lifted up, and his mind hardned in Pride, he was depoſed from his Kingly Throne. Dan.* 4. 31, 32. *O King Nebuchadnezzar the Kingdom is departed from thee, and they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, they ſhall make thee to eat graſs as Oxen.*

2. By wo to the Crown of Pride, we may underſtand, wo to thoſe in whom Pride is a reigning ſin. Crowns are worn by thoſe that reign, in token of their regal dignity. We muſt not ſuffer Pride or any other ſin to reign in us. *Rom.* 6. 12. *Let not ſin reign in your mortal body, that ye ſhould obey it in the luſts thereof.* Good men may be overtaken with Pride as well as other ſins, but it doth not reign over them, but they reſiſt and oppoſe it, and humble themſelves for it, as we may ſee in the caſe of *Hezekiah.* 2 *Chron.* 32. 25, 26.— *His heart was lifted up.— Notwithſtanding Hezekiah humbled himſelf for the Pride of his heart.* Now the wo denounced againſt Pride, is againſt the Crown of Pride, that is, where Pride is a reigning ſin.

3. By the Crown of pride may be underſtood thoſe Crowns or Garlands made of Roſes

ſes or other Flowers, which drunkards uſe to wear at their drunken meetings. *Ebrii ſolebant ſibi coronas imponere*; As *Grotius* obſerveth. It was an Heatheniſh cuſtom for drunkards to put Crowns on their heads, which cuſtom was imitated by many of the *Iſraelites*, againſt ſuch as theſe the Prophet denounceth Gods judgments, wo to the Crown of pride, to the drunkards of *Ephraim*, as if he ſhould have ſaid, wo to thoſe drunkards in *Ephraim*, that take a pride in drunkenneſs, that glory in their ſhame, that ſtrive to excell and get the maſtery of each of other in drunkenneſs.

What is meant by the Drunkards of *Ephraim*.

A. A drunkard is one that is given, addicted, accuſtomed to the ſin of drunkenneſs, one that is frequently drunk, *Noah* was once overtaken with drunkenneſs, but he was no drunkard, he was not addicted and accuſtomed to this ſin.

Ephraim was a Tribe in *Iſrael*. *Numb.* 1. 33. *Of the Tribe of Ephraim were* 40500. Sometimes by *Ephraim* is underſtood the Ten Tribes of *Iſrael* which revolted from the houſe of *David* in the days of *Jeroboam*, As *Iſa.* 7. 2. *It was told the houſe of David, Syria is confederate with Ephraim*, that is, with the Ten Tribes of *Iſrael*, vvhich vvere called by the name of *Ephraim*, becauſe *Jeroboam* vvho vvas the firſt King that the ten Tribes ſet up, after their defection from the houſe of *David* vvas

vvas of the Tribe of *Ephraim.* 1 *King.* 11. 26, 31. And alſo becauſe *Ephraim* vvas the chiefeſt of the ten Tribes: ſo that vvo to the drunkards of *Ephraim* is as much as vvo to the drunkards in *Iſrael.* *Iſrael* vvas a people that had God's Word and Prophets, a people for vvhom God had done greater things than for any Nation under Heaven. *Pſal.* 147. 19, 20. *Iſrael* profeſſed themſelves to be the people of the Lord; And therefore to be a drunkard in *Iſrael* was far worſe than to be a drunkard in *Egypt* or *Moab*, or any other Heatheniſh Land.

What is meant by that wo which the Prophet denounceth againſt the Crovvn of pride, and the drunkards of *Ephraim*.

A. It implyes that pride and drunkenneſs are vvofull ſins, and that all proud perſons, and all drunkards are in a vvofull condition. This little vvord *wo*, is a comprehenſive vvord, it comprehends all ſorts of miſeries, both in this Life and the Life to come. VVhen the Scripture ſaith vvo to drunkards, it implyes that the curſe of God is upon them in this Life, and vvill vvithout Repentance remain upon them to Eternity. But ſee more particularly what is included in the wo denounced in the Scripture.

1. The wo denounced in Scripture implyeth all ſorts of miſery and calamity on the outward man, even to our utter ruine and deſtruction. *Numb.* 21. 29. *Wo to thee Moab, thou art undone.* 2. The

2. The wo denounced in Scripture implyeth Spiritual judgments, that God will ſend his plagues on thoſe mens ſouls, to whom his word ſaith wo. *Iſa.* 3. 9. *Wo unto their Soul, for they have rewarded evil againſt themſelves.*

3. When the Scripture denounceth wo againſt ſinners, this wo includeth in it the certain and unavoidable damnation of Hell. *Mat.* 23. 28, 33. *Wo unto you Scribes and Phariſees, Hypocrites — How can ye eſcape the damnation of Hell.* So that this wo comprehends all ſorts of judgments, internal, external, and eternal judgments.

Sect. 3. *Drunkenneſs is a wofull ſin. What drunkenneſs is, when a man is, in Scripture account, a drunken man.*

The text being explained, I ſhall not at preſent treat of the wo denounced againſt the ſin of pride, though that be an abominable ſin, but of the wo denounced againſt the drunkards of *Ephraim*, which concerneth all other drunkards as well as thoſe of *Ephraim*, though more eſpecially ſuch drunkards as live under the means of grace, and are profeſſors of the Chriſtian Religion. And the Doctrine which I ſhall inſiſt on is this.

Doct.

Doct. *Drunkenneſs is a wofull ſin, and all drunkards are in a wofull condition, eſpecially ſuch as live under the means of grace, and make a profeſſion of Religion.*

VVo to the drunkards of *Ephraim*: It is not to be underſtood excluſive, as if other drunkards were not in a wofull condition, as well as thoſe of *Ephraim*, but eminenter, the drunkards of *Ephraim* above others were in a wofull condition, becauſe they ſinned againſt more light and more means of grace than the drunkards in Heatheniſh Countries. Before I ſhew what a wofull ſin drunkenneſs is, it will be expedient to enquire what drunkenneſs is.

Drunkenneſs is ſometimes taken figuratively, as when it is applyed to ſin, *Rev.* 17. 2, 6. or affliction; *Iſa.* 51. 21. Or properly for being drunk with wine or other ſtrong drink. *Eph.* 5. 18. *Be not drunk with wine.* And in this ſenſe I ſhall handle it in this diſcourſe. Drunkenneſs is a vice ſo well known that there is little need of any definition to be given of it, yet for a fuller opening of the nature of this ſin, I ſhall give this deſcription of it.

Drunkenneſs is a ſin whereby a man is inclined to exceſs in drinking, to the depriving of himſelf of the uſe of his reaſon. For the explaining of this deſcription of drunkenneſs, there

there are three things to be conſidered in the ſin of drunkenneſs.

1. The inordinate love and deſire of wine or other ſtrong drink. This is ſinfull when the heart is inordinately enclined to the love and deſire of wine or ſtrong drink. It is noted as a vice in the children of *Iſrael* that they loved flagons of wine. *Hoſ.* 3. 1. *The children of Iſrael who look to other Gods, and love flagons of wine.* It is mentioned as a requiſite in the Miniſter of the Goſpel, that he muſt be one *not given to wines.* 1 *Tim.* 3. 3. His heart, his affections muſt not run after wine. As the going out of the heart after Idols is ſinfull, as well as the bowing the body to Idols. *Ezek.* 20. 16. *Their heart goeth after their Idols.* So the going out of the heart to wine or ſtrong drink in an inordinate manner is ſinfull as well as exceſſive drinking; For inordinate affections to things, in themſelves lawfull, become ſinfull. A man may be guilty of drunkenneſs by his inordinate deſire, as well as the immoderate uſe of wine. *Ebrietas eſt inordinata vini concupiſcentia, vel uſus.* Tho. Aquinas. 22*a. q.* 150.

2. Exceſs in drinking wine or ſtrong drink. Drunkenneſs is ſometime called by this name, exceſs of wine. 1 *Pet.* 4. 3. *The time paſt of our life may ſuffice us, to have wrought the will of the Gentiles when we walked in laſciviouſneſs, luſts, exceſs of wines*— There is a lawfull uſe of wine and ſtrong drink, eſpecially for ſuch

as

as have weakly ſtomachs, and ſuch as are oppreſſed with grief, but then it muſt be with moderation. 1 *Tim.* 5. 23. *Uſe a little wine for thy ſtomach's ſake, and thine often infirmities. Prov.* 31. 6. *Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.* But it muſt be temperately and with moderation; All exceſs in drinking is ſinfull, and a degree of drunkenneſs. If any ſay what is exceſs in drinking, when may men be counted exceſſive in drinking.

(*A.* 1.) When they drink more than conduceth to their health. The end of our eating and drinking is the preſervation of our health. *Act.* 27. 34. *Take ſome meat, for this is for your health.*

(2.) VVhen a man is ſo overcharged with drink that he is unfitted either for the ſervice of God, or the works of his calling. *Luk.* 21. 34. *Take heed to your ſelves leſt at any time your hearts be overcharged with ſurfetting and drunkenneſs.* &c. The end of eating and drinking is for ſtrength, that we may be enabled for the duties of our general and particular callings. *Eccl.* 10. 17. *Bleſſed art thou O Land, when thy Princes eat in due ſeaſon, for ſtrength and not for drunkenneſs.* VVhen we are rendred unfit for our callings by wine or ſtrong drink, that is exceſſive and ſinfull drinking. *Prov.* 31. 4, 5.

3. The deprivation of the uſe of our reaſon and underſtanding. It is ordinary for ſome

ſome men to drink ſo much, that they loſe the uſe of their underſtanding, they know not what they ſay, or what they do; And when men have drunk ſo much, that they know not what they ſay or do, this is drunkenneſs in an high degree.

For the further convincing of men when they are guilty of this ſin of drunkenneſs, I ſhall ſhew when a man is in the account of the Scripture, eſteemed and called a drunken man.

1. VVhen a man hath drunk ſo much that he can't go upright, but reels and ſtaggers as he goes in the ſtreets, not through bodily weakneſs, but through abundance of drink, ſuch a man is a drunken man. *Pſal.* 107. 27. *They reel to and fro, and ſtagger like a drunken man.* *Job* 12. 25. *He maketh them to ſtagger like a drunken man.* *Iſa.* 24. 20. *The earth ſhall reel to and fro like a drunkard.*

2. VVhen a man hath drunk ſo much as that he vomits and ſpues up what he hath drunk, and that not from the weakneſs of his ſtomach, but from abundance of drink, this ſhews a man to be a drunken man. *Jer.* 25. 27. *Drink ye, and be drunken, and ſpue.* *Iſa.* 28. 7, 8. *They have erred through wine, and through ſtrong drink are out of the way—For all Tables are full of vomit and filthineſs, ſo that there is no place clean.* He proves them guilty of drunkenneſs by their filthy vomiting on the Tables and Places, where they ſat drinking together.

3. VVhen

3. VVhen a man hath drunk ſo much that wine hath overcome him, and taken from him the uſe of his underſtanding, that he is like a man at his wits end, he knoweth not what he ſaith, or what he doth, that man is guilty of drunkenneſs in an high degree. *Jer.* 23. 9. *I am like a drunken man, and like a man whom wine hath overcome. Pſal.* 107. 27. *They reel to and fro, and ſtagger like a drunken man, and are at their wits end.*

4. Such as are frequently at Taverns and Ale-houſes, and ſet tipling there a long time together, though through the ſtrength of their brain, they do not come away diſguiſed and ſtaggering as others do, yet theſe are ranked amongſt drunkards, *Joel.* 1. 5. *Awake ye drunkards, and weep and howl all ye drinkers of wine.* And have a wo denounced againſt them, as well as thoſe that are common and notorious drunkards. *Prov.* 23. 30, 31. *Who hath wo? They that tarry long at the wine, they that go to ſeek mixt wine. Iſa.* 5. 11. *Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue untill night, till wine inflame them.* Such as ſet bibbing and tipling wine or ſtrong drink, are noted as a deteſtable generation of men, whoſe company is to be ſhunned, avoided by ſober men. *Prov.* 23. 20. *Be not amongſt wine bibbers.*

Sect. 4.

Sect. 4. *Drunkenneſs proved to be a great and wofull ſin, ſeveral ways.*

VVe have ſeen what the ſin of drunkenneſs is, now I ſhall prove by ſeveral arguments that drunkenneſs is a great, a dangerous, a wofull ſin, whereby it will appear that all drunkards are in a wofull condition.

§. Drunkenneſs is expreſly againſt the command of God.

I. Drunkenneſs is plainly and expreſly forbidden in Gods word. *Eph.* 5. 18. *Be not drunk with wine.* *Luk.* 21. 34. *Take heed to your ſelves, leaſt at any time your hearts be overcharged with ſurfetting and drunkenneſs*— *Rom.* 13. 12. *Let us walk honeſtly as in the day, not in rioting and drunkenneſs*— The drunkard can't plead ignorance that he did not know drunkenneſs to be a ſin. He can't plead for himſelf as *Peter* did for the *Jews*, that put Chriſt to death. *Act.* 3. 17. *I wot that through ignorance ye did it, as did alſo your Rulers.* 1 *Cor.* 2. 8. *For had they known it, they would not have Crucified the Lord of Glory.* Drunkards ſin againſt light, both againſt the light of nature: For nature teacheth us that it is a ſhamefull thing for a man to be drunk, and againſt the light of Gods word, and that is a great aggravation of ſin, to ſin againſt the light of Gods word. Sins of ignorance are as it were no ſins compared with ſins againſt know-

ledge. *Joh.* 15. 22. *If I had not come and ſpoken unto them they had not had ſin, but now they have no cloak for their ſin.* Drunkards caſt Gods word behind their backs, and trample his Commandments under their feet. God ſaith, be not drunk with wine– Take heed leaſt your hearts be overcharged with drunkenneſs; But they ſay in affect though not in words, we will not regard theſe commands of God, let God ſay and do what he will, we will take our fill of wine and ſtrong drink. Drunkards and other ſinners that know God's will, and will not do it, contemn and deſpiſe God. *Pſal.* 10. 13. *Wherefore doth the wicked contemn God?* Drunkards are guilty of rebellion againſt God, who is King of Kings, and Lord of Lords, for ſinning againſt the light of Gods word is accounted rebellion; *Job.* 24. 13. *They are of thoſe that rebell againſt the light.* And that is an heinous ſin to be ſtubborn, and rebellious againſt the God of Heaven. 1 *Sam.* 15. 23. *Rebellion is as the ſin of witch-craft, and ſtubborneſs is as iniquity and idolatry.*

§. *It is a beaſtly ſin.*

II. Drunkenneſs is a beaſtly ſin, it deprives a man of his reaſon, and makes him carry himſelf like a beaſt. It is a vile thing for a man to degrade and make himſelf like a beaſt. *Job.* 18. 3. *Wherefore are we counted as beaſts, and*

and reputed as vile in your ſight. *Bildad* thought himſelf and his friends wonderfully diſparaged, when he thought they were counted as beaſts; But how do they vilifie and diſparage themſelves, who do in reality make themſelves no better than brute beaſts by their drunkenneſs? yea this ſin makes a man worſe than a beaſt. The Aſs is a ſilly beaſt, yet the Aſſes will not drink to exceſs, they drink no more than will quench their thirſt. *Pſal.* 104. 11. *The wild Aſſes quench their thirſt.* And therefore as *Solomon* ſends the ſluggard to the Ant, *Prov.* 6. 6. *Go to the Ant thou ſluggard, conſider her ways and be wiſe.* So may I ſend the drunkard to the wild Aſſes, go to the wild Aſſes thou drunkard, and conſider their ways and be wiſe, who having no guide, over-ſeer or ruler, never drink any more than will quench their thirſt, though they meet with the beſt and pleaſanteſt Springs, and pureſt Fountains under Heaven; And wilt thou who haſt had many inſtructors, that have taught thee the odiouſneſs of this ſin of drunkenneſs; be enticed by the pureneſs of the wine, or the pleaſantneſs of thy drink, to drink to exceſs? Toads and Serpents which are hateſull creatures will not drink more than is ſuitable and convenient to their natures; And ſhall man who was made after the Image of God, make himſelf worſe than a Toad or a Serpent, by drinking to exceſs.

§. *It is a miſchievous ſin, both to body, ſoul and eſtate.*

III. Drunkenneſs is a moſt miſchievous ſin, and brings a world of miſchief along with it both to ſoul and body, and eſtate, and good name.

1. It doth great miſchief to the Soul. For (1.) It beſots and ſtupifies the Soul, and eſtrangeth a mans heart from God, who is his chiefeſt good. *Hoſ.* 4. 11. *Whoredom, and wine, and new wine take away the heart*; We may take *heart* here for the underſtanding; As *Rom.* 2. 21. *Their fooliſh heart was darkned.* And ſo it is true that wine takes away the heart, that is, it ſtupifieth the mind, it blinds and darkens the underſtanding, and maketh men ſottiſh, as *Jeremiah* complains of the *Jews*, who were much addicted to drunkenneſs. *Jer.* 4. 22. *My people is fooliſh, they have not known me, they are ſottiſh children, and have none underſtanding, they are wiſe to do evil, but to do good they have no knowledge.* Or we may take heart for the affections, and ſo it is true that wine taketh away the heart, for drunkenneſs taketh of the heart from God, and all that is good. Drunkards have no love to God, no delight in God, no deſire of enjoying God, no fear of God, no heart to that which is good. Drunkenneſs is a fleſhly luſt, and fleſhly luſts war againſt, and tend

to

to the ruine of our precious Souls. 1 *Pet.* 2. 11. *Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the Soul.*

2. It brings great miſchief to the body by the painfull diſeaſes that it breeds in the body, and by the wounds and bruiſes men get by falls when they have drunk ſo much, they are not able to go, or to guide the Horſes they ride on, and alſo by the wounds they get in quarrels and contentions with their Companions, when they are in their cups. *Prov.* 23. 29, 30. *VVho hath wo, who hath ſorrow, who hath contentions, who hath wounds without cauſe, who hath redneſs of eyes? They that tarry long at the wine* — Not only the eyes are made red but the whole body is enflamed, and greatly diſtempered by exceſſive drinking. *Iſa.* 5. 11. *VVo to them that follow ſtrong drink, that continue till night till wine enflame them.* Our bodies ſhould be the Temples of the Holy Ghoſt. 1 *Cor.* 6. 19. *VVhat know ye not that your body is the Temple of the Holy Ghoſt which is in you.* And it is dangerous defiling the Temple of God with exceſs of wine or ſtrong drink. 1 *Cor.* 3. 17. *If any man defile the Temple of God, him ſhall God deſtroy.*

3. It brings ruine upon a mans eſtate. *Prov.* 23. 21. *The drunkard and the glutton ſhall come to poverty.* Many perſons by their drunken and ſottiſh courſes waſt fair eſtates, that were left them by their Parents, others that have

been brought up to callings, ſpend all they gain by their callings in exceſſive drinking, whereby it comes to paſs that they make no proviſion for their Families, but their Wives and Children are brought into great want and ſtraits, ſuch as theſe are as bad, yea worſe than Infidels. 1 *Tim.* 5. 8. *But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denyed the faith, and is worſe than an Infidel.*

4. It blaſts a mans reputation; It is a ſhame for a man to have the brand of a drunkard ſet upon him, even children will hout and deride a drunken man when they ſee him reel and ſtagger as he goeth in the ſtreets.

§. *Drunkenneſs is the cauſe of many other ſins.*

IV. The greatneſs of the ſin of drunkenneſs will appear from hence, that it diſpoſeth a man to many other great and crying ſins, as for inſtance.

1. Drunkenneſs diſpoſeth men to commit uncleanneſs. *Prov.* 23. 31, 33. *Look not thou upon the wine, when it is red — Thine eyes ſhall behold ſtrange women.* When men are overcome with wine they are eaſily drawn to commit the worſt ſort of uncleanneſs. *Lot* though a Righteous man, being overtaken with drunkenneſs committed inceſt twice. *Eph.* 5. 18. *Be not drunk with wine wherein is exceſs.*

ceſs. The Greek word is ἀσωτία that is as *Peza* obſerveth, *omnis profuſio eaq; ſummâ cum turpitudine conjuncta.* All exceſs of riot even that which is joyned with the greateſt filthineſs. No filthineſs comes amiſs to a drunken man, who is ſhameleſs whilſt he is overcome with ſtrong drink. The *Jews* who were much addicted to Drunkenneſs, were greatly addicted to Whoredom alſo. *Hoſ.* 4. 11. 18. *Whoredom and wine take away the heart—Their drink is ſour, they have committed whoredom continually.* Their drink is ſour, ſome interpret of the four belches drunkards have after their cups, and another effect of immoderate drinking wine, beſides the louring of it in the ſtomach is, that it provokes men to VVhoredom. *Hierom* hath a ſmart paſſage to this effect; *Nunquam ego ebrium caſtum putabo.* I ſhall never think a drunkard can be a chaſt man.

2. Drunkards are eaſily perſuaded to be idolaters, for they making their belly their God, *Phil.* 3. 19. will eaſily be perſwaded to bow down their bodies to an Idol, and comply with any Religion, which will ſuit beſt with their intereſt. *Hoſ.* 3. 1. —The children of *Iſrael*, who look to other Gods, and love flagons of wine. *Dan.* 5. 4. *They drunk wine and praiſed the Gods of Gold, and of Silver, of Braſs, of Iron, of Wood, and of Stone.*

3. Drunkenneſs is accompanied with abundance of vain bablings, and fooliſh and idle talk

talk, which men have together when they are in their cups. *Prov.* 23. 29, 30. *Who hath bablings - They that tarry long at the wine.* And if any think there is no great hurt in thoſe bablings and fooliſh talking that drunkards have, when they ſit together at Inns or Alehouſes; Let ſuch conſider.

(1.) That vain bablings harden the heart, and diſpoſe a man to ungodly practiſes 2 *Tim.* 2. 16. *But ſhun prophane and vain bablings, for they will encreaſe unto more ungodlineſs.*

(2.) Though fooliſh talking and jeſting is made light of, and accounted by many a matter of mirth, yet it is a ſin brings down Gods wrath. *Eph.* 5. 4, 6. *Neither filthineſs nor fooliſh talking, nor jeſting, which are not convenient — Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.*

(3.) Men muſt give an account for every idle word at the day of judgment, and without Repentance, they ſhall be condemned for their idle words as well as their other ſins. *Mat.* 12. 36, 37. *But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment; For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

4. There are few drunkards but they will mock and ſcoff, and rail at the Miniſters and Servants of Chriſt, and ſing Songs of them, eſpecially when they are in their cups. *Prov.* 20. 1.

20. 1. *Wine is a mocker*, that is, it makes men mockers. *Mercer's* note upon that Text is, *Vini potor derisor Dei hominumq; esse solet.* A drunkard is wont to be a derider of God and men. It hath been usual with drunkards in former as well as these days, to sing Songs of the people of God. *Psal.* 69. 12. *I am the song of drunkards.* Now this mocking the Ministers and people of God is a grievous sin, it brings down wrath without remedy. 2 *Chron.* 36. 16. *They mocked the Messengers of God, and despised his words, and mis-used his Prophets, untill the wrath of the Lord arose against his People, till there was no remedy.* Mockers bring upon themselves mighty and unavoidable judgments. *Isa.* 28. 24. *Now therefore be ye not mockers, least your bands be made strong.* Forty and Two little Children were torn in peices by two Shee bares, for mocking a Prophet, and calling him baldhead. 2 *King.* 2. 23, 24. And if God was so offended with little children for this sin of mocking a Prophet, that he sent two bears which rent in peices 42 Children, how offensive is it to the Lord to hear those that are come to mans estate, knowing and understanding men, mock and scoff at his servants? Though no judgment come upon them in this World for their sin, yet without Repentance a worse thing will come unto them, they shall be rent and torn, that is, they shall be tormented in the other World for ever, by the Devil who is a roaring

roaring Lyon, a far more dreadfull enemy than the *Bears* that tore the little children in peices.

5. Drunkards are uſually ſwearers, and ſome of them will ſwear dreadfull Oaths, ſuch as would make a man tremble to hear them; And ſwearing, prophane ſwearing is an abominable ſin, and brings a man in danger of hell fire. *Jam.* 5. 12. *But above all things my brethren ſwear not, neither by Heaven, neither by the Earth, neither by any other Oath, but let your yea be yea, and your nay be nay, leaſt ye fall into condemnation.*

6. Drunkards are oft times perſecutors and ſmiters of their fellow-ſervants. *Matth.* 24. 48, 49. *If that evil ſervant ſhall ſay in his heart, my Lord delayeth his coming, and ſhall begin to ſmite his fellow-ſervants, and to eat and drink with the drunken.* They are ſuch as eat and drink with the drunken that ſmite their fellow-ſervants; And ſmiteing and perſecuting the ſervants of Chriſt is an heinous ſin, he takes it as ill, when his ſervants are perſecuted, as if he himſelf were perſecuted. *Act.* 9. 4. *Saul, Saul, why perſecuteſt thou me?* *Saul* did not perſecute Chriſt in his own perſon, for he was in Heaven, ſetting at his Fathers Right-hand, but he perſecuted Chriſts Servants, and Chriſt was as much offended at the perſecution of his Members, as if he himſelf had been perſecuted.

7. Drunkenneſs caſteth men into a deep ſleep, and maketh them dreadfully ſecure under

der thoſe judgments that hang over their heads. *Prov.* 23. 34. *Yea thou ſhalt be as one that lyeth down in the midſt of the Sea, or as he that lyeth on the top of the Maſt.* *Solomon* ſpeaking of ſuch as tarry long at the wine, ſets out their danger, by one that lyeth ſleeping upon the top of a Maſt in the midſt of the Sea, who is in danger every moment to fall into the Sea, and to be drowned, yet fears nothing while he is a ſleep; Such is the caſe of drunkards, they are in danger of falling into Hell every day, and yet they fear nothing, till God awakens their Conſciences, and ſhews them their ſin and miſery. When the Prophet calls, *Awake ye drunkards— Joel* 2. 5. It implyes that they are in a deep ſleep, and that it is no eaſy matter to awake them.

8. Sometimes drunkards commit murder in their drunkenneſs, and quarrel with, and kill their beſt friends. It is reported of *Alexander*, that when he was drunk he killed his Beloved Friend *Clytus*. Yea there is no ſin ſo horrid, but a drunkard may fall into it, if he hath an occaſion and temptation to commit it.

§. *Drunkenneſs brings national judgment.*

V. Drunkenneſs is ſuch an abominable ſin, that it brings down National Judgments. Whole Nations are puniſhed for this ſin of drunkenneſs; The Earth is weary of bear-

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ing drunkards, and often ſpueth out its inhabitants. We read of the inhabitants of the Land of *Canaan*, that their Land ſpued them out for their defiling it, and the *Iſraelites* are warned not to defile their Land leaſt they alſo be ſpued out. *Lev.* 18. 28. *That the Land ſpue not you out alſo, when ye defile it, as it ſpued out the Nations that were before you.* And when the *Iſraelites* did defile their Land by drunkenneſs and other ſins, they were a burden to the Land, it was weary with bearing them, it ſpued them out, and they were carryed captive into a ſtrange Land. *Iſa.* 5. 11. 13. *Wo to them that riſe up early to follow ſtrong drink, and continue untill night, till wine enflame them — Therefore my people are gone into captivity.* The Lord threatned to ſend a mighty adverſary againſt *Ephraim* for their pride and drunkenneſs, which came upon them as furiouſly as a tempeſt of hail, and a deſtroying ſtorm, and as a mighty flood of waters that ſhould overflow all places, and bear down all before it. *Iſa.* 28. 1, 2. *Wo to the crown of pride, the drunkards of Ephraim — Behold the Lord hath a mighty and ſtrong one, which as a tempeſt of hail, and a deſtroying ſtorm, as a flood of mighty waters over-flowing, ſhall caſt down to the earth with the hand.* So that drunkards are the plague of a Nation, that bring down Gods judgments on themſelves, and the places where they live. And when an over-flowing ſcourge comes on a Nation,

tion, uſually drunkards have the ſpeedieſt and deepeſt ſhare in the judgments of God. *Amos* 6. 1, 3, 6, 7. *Wo to them that are at eaſe in Zion— that put far away the evil day— that drink wine in bowls— Therefore now ſhall they go captive with the firſt that go captive—* When the King of *Aſſyria* invaded the Land of *Iſrael*, the drunkards were trod under feet like mire in the ſtreets. *Iſa.* 28. 2, 3. *Behold the Lord hath a mighty and ſtrong one*, &c. *The crown of pride, the drunkards of Ephraim ſhall be trod under foot.*

§. *Drunkards oft times dye in the act of ſin.*

VI. Drunkenneſs appears to be a great ſin, becauſe oft times it is puniſhed with ſudden death, and ſometimes drunkards are cut off in the very act of ſin; They are very frequently cut off, ſuddenly and unexpectedly. *Nah.* 1. 10. *While they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry.* Stubble that is fully dry is conſumed in a momen, ſo are many drunkards cut off ſuddenly, when they have no thoughts, no expectations of death. *Luk.* 12. 45, 46. *If that ſervant ſhall begin to eat and drink, and to be drunken. The Lord of that Servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him aſunder, and appoint him his portion with the unbelievers.* We ſee here the wofull condition of drunkards,

ards, both in their death and after their death. Their death is oft times ſudden and unexpected, they have not a day, not an hours warning; Their Lord comes in a day that they did not look for him, and in an hour that they were not aware of, and ſhall cut them in ſunder, that is, ſeperate their ſouls from their bodies by death, and after death give them their portion with unbelievers, that is, in the Lake that burns with Fire and Brimſtone. *Rev.* 21. 8. Drunkards are oft times cut off in the very act of ſin, which is a dreadfull token of Gods diſpleaſure, when he will not vouchſafe a ſinner ſpace for Repentance, but cuts him off in the very act of ſin. *Elah* a King, a King in *Iſrael*, was cut off in the very act of ſin, while he was drinking himſelf drunk in his Stewards houſe. 1 *King.* 16. 9, 10. *His ſervant Zimri conſpired againſt him as he was in Tirzah, drinking himſelf drunk in the houſe of Arza, Steward of his houſe in Tirzah; And Zimri went in, and ſmote him, and killed him.* This is recorded to the terrors of all drunkards in all Ages, to the end of the World. As Chriſt ſaid to deterr us from looking back, *remember Lots wife*: So may I ſay to deter you from drunkenneſs; Remember *Elah*, who was killed whilſt he was drinking himſelf drunk; And if God did not ſpare a King in *Iſrael*, take heed leaſt he do not ſpare you. Beſides *Elah*'s example, *Amnon* one of *David*'s Sons was killed whilſt his heart was mer-

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ry with wine. 2 *Sam.* 13. 28. When *Belſhazzar* had been drinking wine with a thouſand of his Lords in the day time, he was ſlain in the night. *Dan.* 5. 1, 30. *Belſhazzar the King made a great feaſt to a Thouſand of his Lords, and drank wine before the Thouſand— In that night was Belſhazzar the King of the Caldeans ſlain.* Beſides theſe examples we have known or heard of ſeveral others, ſome that have dyed dead drunk, and never came to life again, others that have fallen off their horſes in their drunkenneſs, and broke their necks, others that have fallen into the water and been drowned, and others cut off by other means.

§. *It unfits a man for the ſervice of God, and his Generation, and for Death and Judgment.*

VII. Drunkenneſs makes a man unfit for any good work, unfit for the ſervice of God and Men, unfit for Death and Judgment; It makes a man unfit for Prayer, and all other Religious Duties. 1 *Pet.* 4. 7. *The end of all things is at hand, be ye therefore ſober, and watch unto Prayer.* No men are fit for Prayer but ſober men; It is probable *Nadab* and *Abihu* had diſtempered themſelves with wine or ſtrong drink, when they preſumed to offer up ſtrange fire, and fire went out from the Lord, and devoured them, for immediately after

after the relation of their ſin and puniſhment, there is a ſtrict charge given to *Aaron* and his Sons, that they ſhould not drink wine or ſtrong drink when they went into the Tabernacle of the Congregation upon pain of death, that they might be fit for their employment. *Lev.* 10. 8, 9, 10, 11. It alſo unfits a man for the ſervice of his Generation, eſpecially for a place of publick truſt. Many Armies have been ruined, Towns and Kingdoms loſt by the drunkenneſs of the Commanders. A ſmall Army of the *Iſraelites*, not exceeding 7000, ſetting upon the *Syrians*, when *Benhadad* their King was drinking himſelf drunk with his Confederates, put the *Syrians* to flight, and ſlew them with a great ſlaughter, although beſides his own great army, he had Thirty and Two Kings that came to his aſſiſtance. 1 *King.* 20. 16, 17, 20. And as this ſin renders us unfit for the ſervice of God and Men, ſo alſo it makes us unfit for the day of death and judgment. *Luk.* 21. 34. *And take heed to your ſelves, leaſt at any time your hearts be overcharged with ſurfetting and drunkenneſs, and the cares of this life, and ſo that day come upon you unawares.*

§. *It will exclude a man out of Heaven.*

VIII. Drunkenneſs is ſuch an odious ſin, that the Lord hath told us expreſly that he will not admit any drunkards into the King-

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dom of Heaven. 1 *Cor.* 6. 9, 10. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived; Neither Fornicators—nor Drunkards—ſhall inherit the Kingdom of God.* If a man be a drunkard, and think to go to Heaven when he dyeth, he deceiveth his own Soul. Drunkenneſs is a manifeſt work of the fleſh, and the Scripture tells us plainly, that they that live in drunkenneſs and ſuch like ſins ſhall not inherit the Kingdom of God. *Gal.* 5. 19, 20, 21. *Now the works of the fleſh are manifeſt, which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs— Drunkenneſs, Revellings, and ſuch like, of which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.* Drunkards may know their doom before they come to the judgment ſeat of Chriſt, *I tell you before*— that is, before the day of judgment come, before the ſentence be paſt upon you, that they which do ſuch things ſhall not inherit the Kingdom of God. The Apoſtle knew drunkards were dull of hearing, and ſlow of heart to believe, and therefore he tells them over and over, that they ſhall not inherit the Kingdom of God; and what folly and madneſs is this to part with a Kingdom, an Everlaſting Kingdom, the Kingdom of Heaven for a pot of drink, or a cup of wine. It was a fooliſh act in *Eſau*, and argued him to be a prophane man, to ſell his Birth-right

for a morſel of meat. *Heb.* 12. 16. *Leaſt there be any fornicator or prophane perſon, as Eſau, who for one morſel of meat ſold his birth-right.* Drunkards are guilty of worſe prophaneneſs than *Eſau*, for they part with a better bleſſing than a Birth-right, namely with the Kingdom of Heaven, for a pot of drink or a cup of wine, which doth them no good, but much hurt. It is not drinking wine or ſtrong drink, but exceſs of drinking excludes us from the Kingdom of Heaven, and exceſs of wine doth a man no good, but much hurt.

§. *It is a damnable ſin*

IX. Drunkenneſs is a damnable ſin, a ſin for which men ſhall be condemned to the torments of Hell for ever. The drunkard ſhall be cut aſunder, and have his portion appointed with unbelievers. *Luk.* 12. 45, 46. *If that ſervant ſhall begin to eat and drink, and be drunken, the Lord of that ſervant will cut him aſunder, and will appoint him his portion with the unbelievers.* But what is it to have our portion appointed with the unbelievers? It is to be damned, and to be caſt into the Lake that burneth with Fire and Brimſtone. *Mark* 16. 16. *He that believeth not ſhall be damned. Rev.* 21. 8. *The unbelieving ſhall have their part in the Lake which burneth with Fire and Brimſtone.* Hell is full of drunkards. *Iſa.* 5. 11, 14. *Wo unto them that riſe up early in the morning*

morning, that they may follow ſtrong drink, that continue untill night, till wine enflame them. Therefore Hell hath enlarged her ſelf, and opened her mouth without meaſure, and their glory, and their multitude, and their pomp, and he that rejoyceth ſhall deſcend into it. There is ſcarce any ſin fills Hell like drunkenneſs, following of wine and ſtrong drink ſends great multitudes to Hell. The glory, and pomp, and jollity of drunkards, ſhall be no ſecurity to drunkards to keep them from the bottomleſs pit. The drunken Gentleman and drunken Prince, notwithſtanding all his bravery, ſhall deſcend into Hell as well as the drunken beggar. They that enflame themſelves with wine and ſtrong drink, ſhall be tormented in flames of fire for ever; And then they that drunk wine in bowls, and filled themſelves with ſtrong drink, ſhall not with all their entreaties get ſo much as one drop of water to cool their tongues.

§. *It is a bewitching ſin, very hardly left by thoſe that are addicted to it.*

X. Drunkenneſs is an enticing, bewitching ſin, which is very hardly left by thoſe that are addicted to it. Neither the word nor rod of God prevaileth with men to leave this ſin, but they go on ſinning againſt light, ſinning againſt the counſels and reproofs, and tears of friends, againſt the checks of their own Conſciences,

though the Lord afflict them in their bodies, eſtates, good names, yet ſtill they perſevere in this ſin. Though when upon ſick beds they are under terrors of Conſcience, and feel as it were ſome flaſhes of Hell Fire, and make great vows, and ſolemn proteſtations, that if God will ſpare their lives, and raiſe them up again, they will leave off their drunkenneſs, yet when they are reſtored to health, they return to their old courſes again. *Prov.* 23. 35. *They have ſtricken me, ſhalt thou ſay, and I was not ſick, they have beaten me, and I felt it not; When ſhall I awake? I will ſeek it yet again.* *Solomon* ſpeaks here of drunkards who are not diſheartned by all the difficulties, and troubles, and blows that they meet with in following after ſtrong drink, but reſolve to ſeek yet again, and to perſiſt in their diſſolute courſes. Drunkards are wont to encourage themſelves, and one another to perſiſt in their drunken courſes, under all diſcouragements. *Iſa.* 56. 12. *Come ye, ſay they, I will fetch wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more aboundant.* In ſtead of deſiſting, they grow more reſolved in their way; And the reaſon why this ſin is hardly left, and ſo few recovered from it, may be partly from the ſtrength this ſinfull habit gets in the ſoul, by the many repeated acts of this ſin, and alſo from the pleaſingneſs of this ſin to corrupt nature, for the more pleaſing any ſin is, the more

more hardly it is left, and chiefly from the juſt and righteous judgment of God, who giveth up men, who go on ſinning againſt light, unto their own hearts luſts, ſaying to them, he that is filthy, let him be filthy ſtill. Drunkenneſs is called by ſome, *vitium maximæ adhærentiæ*, a ſin that ſticks cloſer and faſter to a man than any other ſin.

Sect. 5. *Several aggravations of the ſin of drunkenneſs.*

We have ſeen the greatneſs of this ſin of drunkenneſs, now let us conſider the aggravations of this ſin; It is worſe in ſome men than others, and worſe at ſometimes than others.

§. *It is worſe in Magiſtrates than in other perſons.*

I. It is a great ſin for any man to be overcome with drink, but 'tis worſe for Magiſtrates than for other perſons. The greater and more eminent the perſon is that commits the offence, the more heinous is the offence.

Omne animi vitium tanto conſpectius in ſe
Crimen habet, quanto major, qui peccat, habetur.

The Scripture ſpeaks of it as an odious ſin in Kings and Princes, that are Rulers over others, to be addicted to this ſin of drunken-

neſs. *Prov.* 31. 4. *It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for Princes ſtrong drink.* It is not the uſe, but the exceſs of wine and ſtrong drink that is forbidden to Kings and Princes; And there may be ſeveral reaſons why Magiſtrates ſhould above others, avoid this ſin of drunkenneſs.

1. They are God's Vicegerents on earth, they are in the place, and in the ſtead of God among men. *Exod.* 4. 10. *Thou ſhalt be to him inſtead of God.* They that are Rulers and Judges do not, or at leaſt ought not to rule and judge for themſelves, but for the Lord. 2 *Chron.* 19. 6. *And he ſaid to the Judges, take heed what ye do, for ye judge not for man, but for the Lord.* And what a diſhonour is it to the Holy and Bleſſed God, that his Vicegerents, that they that rule and judge in his ſtead on earth, ſhould be tainted and blemiſhed with ſuch a beaſtly ſin as drunkenneſs?

2. When Magiſtrates are pious, prudent, ſober and temperate, they are bleſſings in the places over which God hath ſet them: but when they are like children, and can't govern themſelves, but eat and drink unſeaſonably and exceſſively, they bring wo and miſery not only on themſelves, but on others alſo, even on the whole Land where they live. *Eccl.* 10. 17. *Wo to thee O Land, when thy King is a child, and thy Princes eat in the morning! Bleſſed art thou O Land when thy King is the Son of Nobles, and thy Princes eat*

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in due ſeaſon, for ſtrength and not for drunkenneſs.

3. When Magiſtrates are given to exceſs of wine or ſtrong drink, it unfits them for their employments, it makes them forget God, and the duty of their places, and to pervert judgment. *Prov.* 31. 4, 5. *It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor Princes ſtrong drink, leaſt they drink and forget the law, and pervert the judgment of any of the afflicted.* And thoſe Magiſtrates do wickedly, and are altogether unlike God, that through careleſneſs, or taking bribes, or affection, or any other account pervert judgment. *Job* 34. 12. *Yea ſurely God will not do wickedly, neither will the Almighty pervert judgment.* It is the opinion of all men that they deſerve the curſe of God, who pervert judgment, though in the cauſe of the meaneſt perſons, ſuch as ſtrangers, widdows and fatherleſs. *Deut.* 27. 19. *Curſed be he that perverteth the judgment of the ſtranger, fatherleſs and widdow, and all the people ſhall ſay* Amen.

4. The Magiſtrates example hath a great influence on the people. When Rulers are juſt, and holy, and temperate, that will encline the people to the love and practice of Juſtice, Temperance and Holineſs. When *Criſpus* the chief Ruler of the Synagogue beheved, many of the *Corinthians* embraced the faith of Chriſt. *Act.* 18. 8. *And Criſpus the*

chief Ruler of the Synagogue believed on the Lord with all his houſe, and many of the Corinthians hearing believed, and were baptized. While *Joſhua* ruled *Iſrael*, who was a pious perſon that ſerved the Lord, *Iſrael* ſerved the Lord alſo. *Joſh.* 24, 15, 31. *As for me and my houſe we will ſerve the Lord*; *And Iſrael ſerved the Lord all the days of Joſhua.* *Manaſſah*'s evil example made *Judah* and *Jeruſalem* to ſin at an high rate, and to do worſe than the Heathen. 2 *Chron.* 33. 2, 5.

5. Magiſtrates diſhonour themſelves exceedingly in the ſight of the people, by exceſs of wine, and render themſelves contemptible, by giving themſelves over to vicious courſes. *Hab.* 2. 15, 16. *Wo to him that giveth his neighbour drink, and maketh him drunken, that thou mayeſt look on his nakedneſs. Thou art filled with ſhame for glory, drink thou alſo, and let thy foreskin be uncovered, the cup of the Lords Right-hand ſhall be on thee, and ſhameful ſpewing ſhall be on thy glory.* The *Babylonians* were much addicted to the ſin of drunkenneſs, for which as well as for other ſins, the Lord denounceth Gods judgments againſt them, becauſe they were given to drinking themſelves, and would make others drunk alſo, and among other puniſhments which they ſhould receive from the Lord for this ſin, this was one, that they ſhould be filled with ſhame inſtead of Glory. *Thou art filled with ſhame for Glory— and ſhameful*

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ſpewing ſhall be on thy glory. They that underſtand this place Metaphorically, grant that it may have a litteral ſenſe to this effect. *Poteſt hoc ad Regem* Babylonium *referri quod vomet ipſe, cum magno dedecore, quod ante intemperanter hauſerat.* They are *Calvin's* words upon the place; This may have reference to the King of *Babylon*, that he ſhould vomit with great ſhame, what he had drunk in an exceſſive manner. Though men be advanced to never ſuch dignity and glory, yet if they be given to exceſs of wine, if they will drink till they ſpew, if they will drink till they loſe their underſtandings, this ſtains their glory, their drunkenneſs is a greater ſhame to them than their promotion to places of Government is a glory to them.

§. *It is worſe in Miniſters than in any other men.*

II. Drunkenneſs is a worſe ſin in a Miniſter of the Goſpel, who ſhould be a pattern as well as a preacher of Righteouſneſs, than in any other man. Under the *Moſaical* Law the Prieſts were forbidden to drink wine or ſtrong drink upon pain of death, when they were to go into the Tabernacle of the Congregation. *Lev.* 10. 8, 9. *And the Lord ſpake unto Aaron, ſaying, do not drink wine nor ſtrong drink, thou, nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, leaſt ye dye, it*

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ſhall be a ſtatute for ever, throughout your Generations. And the reaſon of this ſtrict prohibition of wine and ſtrong drink to the Prieſts when they were to attend the ſervice of the Lord, is added. *ver.* 10. 11. *And that ye may put difference between holy and unholy, and between clean and unclean, and that ye may teach the children of Iſrael all the Statutes which the Lord hath ſpoken to them, by the hand of Moſes.* The prohibition of the Prieſts drinking wine when they were to attend the ſervice of the Lord, is renewed by *Ezekiel.* *Ezek.* 44. 21. *Neither ſhall any Prieſt drink wine when they enter into the Inner Court.* And as under the Law there was a ſtrict charge given to the Prieſts, not to drink wine or ſtrong drink when they were to be employed in ſerving the Lord, and teaching the people, ſo it is required of all Miniſters under the Goſpel, that they be ſober, and not given to wine. 1 *Tim.* 3. 2, 3. *A Biſhop muſt be blameleſs — vigilant, ſober — not given to wine.* *Tit.* 1. 5. *For a Biſhop muſt be blameleſs as the Steward of God, — not given to wine* — What the Apoſtle ſaith in his Epiſtle to *Timothy* and *Titus* concerning the qualifications of a Biſhop, concerneth all the Miniſters of the Goſpel, which are called to preach God's Holy word, and take the care and overſight of mens ſouls, and it is twice mentioned concerning them, that they muſt not be given to wine. The uſe of wine is not wholly forbidden to the Miniſters of the Goſ-

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pel, for ſuch as have weak ſtomachs may lawfully make uſe of this good creature of God, but then it muſt be with very much moderation. *Timothy* an Evangeliſt was allowed by the Apoſtle the uſe of wine, but it was in a ſmall meaſure, and ſparingly, ſo far as his weak ſtomach had need of it. 1 *Tim.* 5. 23. *Drink no longer water, but uſe a little wine for thy ſtomach's ſake, and thine often infirmities.* That drunkenneſs and other ſcandalous ſins, are far worſe in Miniſters of the Goſpel, than in any other men, will appear ſeveral ways.

1. Miniſters of the Goſpel are under greater obligations to Holyneſs than other men. They are to be the light of the World, and the ſalt of the Earth. *Mat.* 5. 13, 14. *Ye are the ſalt of the earth— ye are the light of the world.* They are Chriſts Ambaſſadors. 2 *Cor.* 5. 20: And Gods Stewards. 1 *Cor.* 4. 1. And what a diſhonour is it to God to have a drunken Steward, a drunken Ambaſſadour! They are ſtiled Angels; *Rev.* 2. 1. And what an uncomely ſight is it to ſee one whoſe office and dignity reſembles him to an Angel, by his drunken and ſottiſh practices to make himſelf like a beaſt. Miniſters of the Goſpel ought to be examples and patterns of Holyneſs to ſuch as believe in Chriſt. 1 *Tim.* 4, 12. *Be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.* *Tit.* 2. 7. *In all things ſhewing thy ſelf a pattern of good works.* And for a man that is

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to be an example of holineſs to believers to be given to drunkenneſs, which civil men, which ſober Heathens deteſt, and which makes a man worſe than a beaſt is a moſt abominable ſin.

2. The evil example of Miniſters of the Goſpel will draw multitudes to that which is evil. If Miniſters frequent Taverns, and drink to exceſs, their example will encourage and embolden their neighbours to follow wine and ſtrong drink, a prophane Miniſter makes a prophane people. *Jer.* 23. 15. *From the Prophets of Jeruſalem is prophaneneſs gone forth into all the Land.* See alſo *ver.* 10. 11. *The Land is full of adulterers— For both the Prophet and the Prieſt are prophane.* When thoſe that are teachers of others depart from the ways of God, their example makes many to ſtumble. *Mal.* 2. 7, 8. *The Prieſts lips ſhould preſerve knowledge— But ye have departed out of the way, ye have cauſed many to ſtumble at the law.*

3. The ſame Sacrifice under the Law was required for the ſin of the Prieſt, which was required for the ſin of the whole Congregation; As we may ſee, *Lev.* 4. 3, 13. 14. When the Prieſt ſinned he was to bring a young Bullock for a ſin offering, and this was the ſame offering which was appointed for the ſin of the whole Congregation. *ver.* 13. 14. Whereas for the ſin of the Ruler, there was but a kid of the goats, a male without blemiſh. *ver.* 22, 23. And for the ſin of any of the

the common people a kid of the goats, a female without blemiſh, which is of leſs value than the male. *ver.* 27. 28. From this difference of the Sacrifices, there being leſs appointed for the common people, than for the Ruler, and leſs for the Ruler than for the Prieſt, we may learn that the ſins of Rulers are greater than the ſins of the common people, and the ſins of Miniſters are greater than the ſins of Rulers, and greater than the ſins of the common people, they may be counted equal of the ſins of a whole Congregation.

4. When ſuch as are preachers of God's word, are drunkards, or given to any other ſcandalous ſins, they bring themſelves, and their office, and the worſhip and ſervice of God into contempt among the people. *Iſa.* 43. 27, 28. *Thy teachers have tranſgreſſed againſt me, therefore I have prophaned the Princes of the Sanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.* When Miniſters of Gods word do not keep Gods ways, the Lord makes them baſe and contemptible among the people. *Mal.* 2. 9. *Therefore have I made you contemptible and baſe before all the people, according as ye have not kept my ways.* This is ſpoken of the Prieſts, as we may ſee, *ver.* 1. 7, 8. When they proved vicious they brought their perſons and office into contempt among the people. It was the Apoſtles care to magnifie his office, *Rom.* 11. 13. *I magnifie mine office.* and to walk circum-

cumſpectly in all things, that his Miniſtry might not ſuffer any blame. 2 *Cor.* 6. 3. *Giving no offence in any thing, that the Miniſtry be not blamed.* Yea they that are prophane Miniſters, do not only bring their perſons and office into contempt, but make the worſhip and ſervice of the Lord to be abhorred, and that is a mighty ſin for Miniſters by their evil converſations, to give occaſion to any men to abhor the ſervice of the Lord. 1 *Sam.* 2. 17. *Wherefore the ſin of the young men was very great before the Lord, for men abhorred the offering of the Lord.*

5. When ſuch as are preachers of God's word, prove drunkards, or live in any other ſcandalous ſins, though they ſhould be inſtrumental to ſave others, they themſelves ſhall be ſhut out of the Kingdom of Heaven. *Mat.* 7. 22, 23. *Many will ſay unto me at that day, Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out devils, and in thy name done many wonderfull works; And then will I profeſs unto them, I never knew you, depart from me ye that work iniquity.* And what a ſad condition is this, to caſt devils out of others, and yet we our ſelves to be caſt into the bottomleſs pit, to abide with the devil for ever. It was the Apoſtles care to be temperate in all things, and keep under his body, leaſt while he endeavoured to ſave others ſouls, he ſhould loſe his own. 1 *Cor.* 9. 25, 26, 27. *Every one that ſtriveth for the maſtery, is temperate*

perate in all things— I therefore ſo run— I keep under my body, and bring it into ſubjection, leaſt that by any means, when I have preached to others, I my ſelf ſhould become a caſt-away.

6. Drunkenneſs is ſuch an odious ſin in Miniſters of the Goſpel, that it hath been by ſeveral councells deemed ſcandalous in Miniſters to frequent Taverns, and divers Canons have been at ſeveral councels, made againſt this ſcandalous practiſe of Miniſters being frequently at Taverns.

§. *It is worſe in knowing men, that make a a profeſſion of Religion, than in ignorant and prophane men.*

III. Drunkenneſs is worſe in knowing men, and ſuch as make a profeſſion of Religion, than it is in ignorant and prophane perſons. *Iſa.* 28. 1. *Wo to the Crown of Pride, to the drunkards of Ephraim. Ephraim* was a Tribe in *Iſrael*, and the *Iſraelites* were a knowing people. *Deut.* 4. 6. *Surely this great Nation is a wiſe and underſtanding people.* The *Iſraelites* worſhipped the true God, and profeſſed themſelves to be the people of God, they enjoyed the means of grace, and therefore a drunkard of *Ephraim* was in a worſe condition then a drunkard of *Moab* or *Egypt*. A drunken *Iſraelite* was worſe than a drunken Heathen; That it is far worſe for men of knowledge, and eminent for profeſſion of Religion,

Religion, to be addicted to this ſin of drunkenneſs, than ignorant and prophane men, may be made out ſeveral ways. As,

1. When men of knowledge, and profeſſors of Religion, will frequent Taverns, and ſet tipling at Ale-houſes, till they are enflamed with ſtrong drink, their example will embolden ignorant and young perſons to do as they do, and may ruin them for ever. What the Apoſtle ſaith of knowing perſons ſitting and eating in the Idols Temple. 1 *Cor.* 8. 10, 11. *If any man ſee thee, which haſt knowledge, ſit at meat in the Idols Temple, ſhall not the Conſcience of him that is weak, be emboldned to eat thoſe things which are offered to Idols? And through thy knowledge ſhall thy weaker brother periſh, for whom Chriſt dyed.* The ſame may I ſay of ſitting at Taverns and Ale-houſes; If any man ſee thee which haſt knowledge, ſit and drink, and tipple at a Tavern or an Ale-houſe, ſhall not he that is weak be emboldned to follow thy example, and through thy knowledge thy weak brother may periſh Eternally. What is ſaid of *Achan, Joſh.* 22. 20. *That man periſhed not alone in his iniquity.* The ſame may be ſaid of men of knowledge, they periſh not alone in their iniquities, their example draweth multitudes to ſin and deſtruction with them.

2. The miſcarriages of men of knowledge, and profeſſors of Religion, cauſe the name and Goſpel of God to be blaſphemed. *Rom.* 2. 17,

2. 17, 23, 24. *Behold, thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, and knoweſt his will— Thou that makeſt thy boaſt of the Law, through breaking the Law, diſhonoureſt thou God? For the name of God is blaſphemed among the Gentiles through you.* When ſuch as are called and accounted the people of God, and know his will, do break God's Laws, this cauſeth God's name to be diſhonoured and blaſphemed. When *David* who had a great name for Religion, fell into ſcandalous ſins, his fall gave great occaſion to the enemies of the Lord to blaſpheme his name. 2 *Sam.* 12. 14. *Becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo that is born unto thee ſhall ſurely dye.* As the *Philiſtines* rejoyced and triumphed when they heard that *Saul* and his mighty men fell in the battel. 2 *Sam.* 1. 19, 20. *The beauty of Iſrael is ſlain upon thy high places, now are the mighty fallen; Tell it not in Gath, publiſh it not in the ſtreets of Askelon, leaſt the daughters of the Philiſtines rejoyce, leaſt the daughters of the uncircumciſed triumph.* So do prophane men rejoyce and triumph when they hear of any perſons eminent for profeſſion of Religion, that fall into any ſcandalous ſins; As the Heathen ſpoke ſcoffingly of the children of *Iſrael*, when they went into captivity. *Ezek.* 36. 20. *Theſe are the people of the Lord, and are gone forth out of his Land.* So are

prophane men ready to ſay when they ſee profeſſors of Religion overcome with wine or ſtrong drink; Theſe are the people of the Lord, and yet they will drink and tipple, and be drunk as well as other men, and thereupon make a ſcoff at Religion, and think by reaſon of ſome mens miſcarriages, that all Religion is nothing elſe but hypocriſie.

3. Sins againſt knowledge are far greater than ſins of ignorance. A ſin committed againſt knowledge is ſo great, that a ſin of ignorance is as it were no ſin compared with it. *Joh.* 9. 41. *Jeſus ſaith unto them, if ye were blind, ye ſhould have no ſin, but now ye ſay we ſee, therefore your ſin remaineth. Joh.* 15. 22. *If I had not come and ſpoken unto them, they had not had ſin, but now they have no cloak for their ſin.* They had not had ſin, that is, not to be underſtood abſolutely, for all men have ſinned. Heathens that never heard of the Goſpel, as well as other men, *Rom.* 3. 23. but it is to be underſtood comparatively, their ſin is ſo great being committed againſt knowledge, againſt the light of my Goſpel, that their ſin had been none at all, compared with their ſin, as it is now aggravated by being committed againſt light; Yet ſins of ignorance are of that heinous nature that they are not expiated but by the blood of Chriſt; For there were Offerings and Sacrifices for ſins of ignorance under the Law, as we may ſee, *Lev*, 4. 2, 3, 13, 14, 22, 23, 27, 28. Which did type

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out the expiation of our ſins by Chriſts offering up himſelf a Sacrifice for us. *Heb.* 9. 26. *Eph.* 5. 2. And it is ſaid expreſly. *Heb.* 9. 22. *VVithout ſhedding of blood is no remiſſion.* And if ſins of ignorance be not expiated but by the blood of Chriſt, and would have procured our being caſt into Hell torments for ever, what heinous ſins, are ſins againſt knowledge, ſeeing ſins of ignorance are as no ſins, compared with ſins againſt light.

4. Such as ſin againſt knowledge, and under a profeſſion of Religion, ſhall have far greater puniſhment in the other VVorld than ignorant perſons. *Luk.* 12. 47. *That ſervant which knew his Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.* The *Phariſees* who were knowing perſons, being given to oppreſſion and other ſins, and covering their ſins with a profeſſion of Religion, our Lord Jeſus Chriſt ſaith to them, *Matth.* 23. 14. *Therefore ye ſhall receive the greater damnation.* And as ſuch as ſin againſt light, and ſin under a profeſſion of Religion, ſhall receive greater damnation in the other World, ſo they oft times are puniſhed ſooner and more ſeverely in this World than other men. *Amos* 3. 2. *You only have I known of all the families of the earth, therefore I will puniſh you for all your iniquities. Ezek.* 9. 6. *Slay utterly old and young—and begin at my Sanctuary.* VVhen God ſends forth his judgments, he uſually be-

gins at his Sanctuary. Attending upon God's Ordinances, will be ſo far from ſecuring impenitent ſinners from God's judgments, that it will haſten their ruine.

§. *Drunkenneſs is worſe in women than in men.*

IV. It is a greater ſhame to ſee a drunken woman, than a drunken man. A drunken woman was in old times accounted a daughter of *Belial.* 1 *Sam.* 1. 13, 14, 15, 16. *Eli thought ſhe had been drunken, and Eli ſaid unto her, how long wilt thou be drunken? put away thy wine from thee! And Hannah anſwered and ſaid, no my Lord! I am a woman of a ſorrowfull Spirit, I have drunk neither wine nor ſtrong drink— Count not thine hand-maid for a daughter of Belial–* Hannah's anſwer to *Eli*, implyeth that drunken women were counted daughters of *Belial.* But what is it to be a daughter of *Belial.*

A. The worſt ſort of men and women in Scripture, are called Sons and Daughters of *Belial*; As we may ſee, 1 *Sam.* 2. 12, 17, 22. *Judg.* 19. 22, 23, 24. *Deut.* 13. 13. A daughter of *Belial* is rendred by ſome, *a very child of the devil*, as *Willet* obſerves on the place; This word *Belial* in ſome places ſignifieth the Devil. As, 2 *Cor.* 6. 15. *What concord hath Chriſt with* Belial. *Peter* Martyr in his Comment on theſe words of *Hannah*, *Count*

Count not thine hand-maid a daughter of Belial, hath this paſſage; *Turpis eſt profectò in viro quovis ebrietas, at in Muliere multo eſt fœdior maxime in Levitæ uxore.* Verily drunkenneſs is a filthy ſin in any man, but it is much more filthy in a woman than in a man, and moſt of all in a Miniſters VVife. *Chryſoſtom* hath a paſſage to this effect; *Ebria muliere nihil turpius*; Nothing is more filthy than a drunken woman; And the Son of Syrach ſpeaking of a drunken woman ſaith. *Eccl.* 26. 8. *A drunken woman, and a gadder abroad cauſeth great anger, and ſhe will not cover her own ſhame.* Shame-faceneſs and Sobriety are an ornament to a man, and the Apoſtle requireth of all women that they ſhould be thus adorned. 1 *Tim.* 2. 9. *In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefac'dneſs and ſobriety.* If ſhamefac'dneſs and ſobriety be an ornament to a woman, then impudence and intemperance are a diſgrace to her. Mr. *Harris* calls a drunken woman, a ſwine with a womans face.

§. *It is an aggravation of this ſin, when a man perſiſts in it under much means uſed to reclaim him.*

V. It is an aggravation of the ſin of drunkenneſs, when a man perſiſts in it, after much means uſed by God and Men to reclaim him. As,

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1. VVhen a man hath been inſtructed and taught out of Gods word, and knows in his own Conſcience that drunkenneſs is an horrible ſin, and yet will not leave it off, this doth greatly aggravate his ſin. For it greatly heightens any ſin, when a man is clearly convinced of the evil of it, and his Conſcience as it were flyeth in his face, when he is about the commiſſion of it, and yet he will not deſiſt from it. *Hoſ.* 7. 10. *And the pride of Iſrael teſtifieth to his face, and they do not return to the Lord their God, nor ſeek him for all this.*

2. VVhen a man hath met with various afflictions in his body or eſtate, or his employments, or his relations, and his Conſcience tells him, it is for his drunkenneſs, and yet will not turn from his ſin, this doth encreaſe his guilt, to perſiſt in his ſin, under his afflictions. *Amos.* 4. 9. *I have ſmitten you—— yet ye have not returned unto me ſaith the Lord.* The Prophet reckons up the ſeveral afflictions that God had ſent upon the *Iſraelites*, *ver.* 9. to the 12. As Famine, Drought, Blaſting, Peſtilence, Sword, Fire, and under all layeth this to their charge, *yet ye have not returned unto me*, intimating that the more afflictions they had been under, the more provoking their ſin was, that they ſhould ſtill perſiſt therein. A ſore deſtruction is threatned againſt thoſe that perſiſt in their ſins, under the correcting hand of God. *Jer.* 5. 3, 6. *Thou haſt ſtricken them, but they have not grieved, thou*

thou haſt conſumed them, but they received no correction, they have made their faces harder than a Rock, they have refuſed to return—— Wherefore a Lyon out of the Forreſt ſhall ſlay them, and a Wolf of the Evenings ſhall ſpoyl them, a Leopard ſhall watch over their Cities, every one that goeth out thence ſhall be torn in peices. That is, becauſe they continued impenitent under Gods judgments, they ſhould be torn in peices by their enemies, that ſhould be as fierce, and as ſtrong as Lyons, as cruel and mercyleſs as Wolves, as vigilant and ſwift as Leopards.

3. VVhen a man hath been often reproved for his drunkenneſs or other ſins by his Friends and Relations, or by God's Miniſters, or by his own Conſcience, or by remarkable and ſtartling providences of God, that have fallen out either while or ſoon after he hath been indulging himſelf in his luſts, and yet perſeveres in his ſinfull courſes, this doth greatly aggravate his ſin, and ripen him for deſtruction. *Prov.* 29. 1. *He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.*

4. VVhen a man hath received eminent mercies, and ſignal deliverances from God, and yet goes on in this ſin of drunkenneſs, or any other ſin, this encreaſeth his guilt, and greatly provoketh God to anger againſt him. *Ezra* 9. 13, 14. *After all this is come upon us for our evil deeds, and thou haſt given us ſuch a*

deliverance as this— Should we again break thy Commandments, wouldſt thou not be angry with us, till thou hadſt conſumed us. When the *Jews* had received a wonderfull deliverance at the Red Sea, and yet ſinned againſt God, this was an high provocation. *Pſal.* 106. 7. *Our fathers provoked him at the Sea, even at the Red Sea.*

§. *It is an aggravation of this ſin, to perſiſt in it againſt vows and promiſes of reformation.*

VI. It is an aggravation of the ſin of drunkenneſs, or of any other ſin, when a man hath made many vows and promiſes either on a ſick bed, or being in danger of his life at Sea, or in any other diſtreſs, that if God would ſpare his life, and deliver him out of his diſtreſs, he would leave off his ſins, and become a new man, and yet perſiſts in his evil courſes, this is a great provocation, and doth exceedingly aggravate his ſin. *Jer.* 2. 20, 22. *Thou ſaidſt I will not tranſgreſs, when upon every high hill, and under every green tree, thou wandereſt playing the harlot, - For though thou waſh thee with Nitre, and take thee much Soap, yet thine iniquity is marked before me ſaith the Lord God.* Such as make fair promiſes of reformation, and yet upon every temptation and occaſion are ready to return to their ſins again, their iniquity is marked before the Lord,

Lord, and ſo marked, that no excuſes, nothing that they can do, nothing but the infinite mercy of God, and the merits of Chriſt, can take away their ſins. VVe had better not make any vows and promiſes unto God, than to vow, and not to perform our vows. *Eccl.* 5. 4, 5. *When thou voweſt a vow unto God, defer not to pay it, for he hath no pleaſure in fools, pay that which thou haſt vowed. Better it is that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay.* To make promiſes of reformation, and not to perform them, is to flatter with God, and to tell God a lye. *Pſal.* 78. 34, 36, 37. *When he ſlew them, then they ſought him, and they returned and enquired early after God; Nevertheleſs they did flatter him with their mouth, and lyed unto him with their tongue; For their heart was not right with him, neither were they ſtedfaſt in his Covenant.* It is a ſad thing to tell a lye unto men, but it is worſe to lye unto God. *Ananias* and *Sapphira* were both ſmitten with ſudden death, for lying unto God about the price of their Land. So many vows and promiſes as we make to God to break off our ſins, ſo many lyes we tell him, if we do not perform thoſe promiſes. And therefore they that have told God many lyes of this nature, may wonder at God's patience that he ſuffers them to live, and hath not long ſince caſt them into hell, when as he ſtruck *Ananias* and *Sapphira* dead for telling but one lye, and he hath ſaid, *All lyars ſhall have their*

part,

part in the Lake that burneth with fire and brimſtone. Rev. 21. 8.

§. *This ſin is aggravated from the times when it is committed, as if on Sabbath days, before or after the Lords Supper, when Gods Judgments are abroad.*

VII. Drunkenneſs is a vile ſin at all times, yet 'tis worſe if committed at ſome times than others; As for inſtance.

1. It is worſe for a man to be drunk on a Sabbath day, than on other days; For the Sabbath day is to be employed in Holy and Religious Exerciſes. *Exod.* 20. 8. *Remember the Sabbath day to keep it Holy.* And 'tis a double ſin to be drunk on the Sabbath day, for ſuch to their drunkenneſs add prophanation of the Sabbath.

2. It is worſe to be drunk when a man comes to the Lord's Table to partake of the Lord's Supper, or ſoon after a man hath been at this Holy Ordinance, then it is to be overcome with wine at other times. In the Church of *Corinth*, there were ſome that did preſume to come to the Lord's Table, when they were little better than drunk. 1 *Cor.* 11. 21. But ſuch as are drunken a little before, or ſoon after they come to the Lord's Table, eat and drink unworthyly of that Holy Ordinance; And ſuch as eat and drink unworthyly at the Lord's Table, are guilty of a mighty great ſin,

ſin, for they are guilty of the body and blood of Chriſt. 1 *Cor.* 11. 27. *Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.* That is,

(1.) He ſhall be deemed guilty of abuſing and trampling under foot the body and blood of Chriſt, and God ſhall deal with him as an abuſer of the body and blood of Chriſt.

(2.) He ſhall be eſteemed as a ſhedder of Chriſts Blood, and Crucifier of his Body, and God ſhall deal with him as with a Murderer of Chriſt. It is a great Crime to be guilty of the blood of an innocent man, but it is more to be guilty of the blood of Chriſt, than to be guilty of the blood of all the men in the World. And as drunkards commit a great ſin, ſo they bring great judgment on themſelves, by coming in their ſins to the Lords Table, for they eat and drink damnation to themſelves. *ver.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf.*

3. It is worſe to be drunk in a day of common calamity, when Gods judgments hang over, or are come on the places where we live, than in a day of proſperity, for they that do ſo, deſpiſe the judgments of God. The Lord expects when he ſends his judgments upon us, that we ſhould break of our ſins, and learn Righteouſneſs. *Iſa.* 26. 9. *When thy judgments are in the earth, the inhabitants*

bitants of the World will learn Righteouſneſs. There is a wo denounced againſt thoſe that are at eaſe, and are jovial, and give themſelves to drinking, and other pleaſures, when evil days are coming. *Amos* 6. 1, 3, 5, 6. *Wo to them that are at eaſe in Zion– ye that put far away the evil day– that chaunt to the ſound of the Viol,– that drink wine in bowls.* Days of common calamity call for faſting and mourning, and inſtead of faſting and mourning at ſuch times, for a man to give over himſelf to riotous courſes, is a moſt provoking ſin, as we may ſee. *Iſa.* 22. 5, 12, 13, 14. *It is a day of trouble, and of treading down, and of perplexity by the Lord of Hoſts, in the valley of viſion– And in that day did the Lord God of Hoſts call to weeping and to mourning– And behold joy and gladneſs– Eating fleſh and drinking wine, let us eat and drink for to morrow we dye. And it was revealed in mine ears, by the Lord of Hoſts, ſurely this iniquity ſhall not be purged from you till ye dye, ſaith the Lord God of Hoſts.* It is a very dreadfull threatning, which is here denounced againſt thoſe, that in a day of common calamity give up themſelves to a voluptuous courſe of life, and will not leave off their riotous and drunken courſes; *Surely this iniquity ſhall not be purged till ye dye, ſaith the Lord God of Hoſts.* Here is God's word, and his oath (for that word ſurely is uſed to expreſs God's Oath. *Heb.* 6. 13, 14.) to aſſure ſuch contemners of God's word

and

and his judgments, that this iniquity ſhall not be purged till they dye– That is,

(1.) God will plague men all the days of their lives, for this ſin. And

(2.) Without Repentance will puniſh them to Eternity, for what ſins are not pardoned before we dye, ſhall never be forgiven.

§. *It aggravates this ſin, to be eager and greedy of it.*

VIII. The more eager and greedy men are of this ſin of drunkenneſs, or of any other ſin, the more heinous it is, for it ſhews a man to be come to a great degree of ſin, when he commits it with greedineſs. *Eph.* 4. 19. *Who being paſt feeling have given themſelves over unto laſciviouſneſs, to commit all uncleanneſs with greedineſs*; And they commit this ſin with greedineſs.

1. Who riſe early to follow after ſtrong drink, and continue at it all day, ſuch are wofull drunkards, that will ſet from Morning to Night drinking and tipling at Taverns and Ale-houſes. *Iſa.* 5. 11. *Wo to them that riſe up early in the morning, that they may follow ſtrong drink, and continue till night, till wine inflame them.*

2. They are greedy drunkards that uſe incentives to provoke their thirſt, that when they have a deſign to meet their Compauions at a Tavern, will eat ſalt meats in the Morn-

ing,

ing, that they may drink the more freely and largely, contrary to that command of the Apoſtle. *Rom.* 13. 14. *Make not proviſion for the fleſh, to fullfill the luſts thereof.*

3. They are greedy drunkards whoſe minds hanker after Taverns and Ale-houſes, when they are at their Callings, and do frequently leave their Callings to go to the Ale-houſe, without being called out by their idle Companions, only as they are enticed by their own hearts luſts. And ſuch alſo as can't walk the Streets, or travel on the Road, but they muſt call in, and have a pot or two, almoſt at every Ale-houſe, eſpecially if it have a name for vending good drink. As they were notorious Idolaters, who could not paſs by a mountain or a grove where there was an Idol, but they muſt bow themſelves, and ſhew reſpect to every Idol that came in their way. *Jer.* 3. 6. *She is gone up upon every high mountain, and under every green tree, and there hath played the Harlot.* So they are notorious drunkards that can't paſs by any Tavern or Ale-houſe, but they muſt go in, and tipple there.

4. They are greedy drunkards that can never have enough, but drink till they are dead drunk, that they can't go nor ſpeak, but lye like dead men; And if Friends ſend for them, there is no getting them away, or the Maſter of the houſe would perſwade them to forbear drinking, they fall into a rage, and are like mad men; of ſuch it may be ſaid, what the

Prophet

Prophet ſpeaks. *Iſa.* 56. 11. *They are greedy dogs which cannot have enough.*

5. They are greedy drunkards, who do not only go themſelves frequently to Taverns, but invite, and entice others to go along with them. *Iſa.* 56. 11, 12. *They are greedy dogs that cannot have enough— Come ye, ſay they, I will fetch wine, and we will fill our ſelves with ſtrong drink.*

§. *It is an aggravation of this ſin to boaſt, and glory of it.*

IX. It is an aggravation of the ſin of drunkenneſs, or any other ſin, when a man will glory and boaſt either of being drunk himſelf, or making others drunk; All ſin is matter of ſhame and bluſhing. *Jer.* 3. 25. *We lye down in our ſhame, and our confuſion doth cover us, for we have ſinned againſt the Lord our God. Ezra* 9. 6. *O my God, I am aſhamed, and bluſh to lift up my face to thee, my God: for our iniquities are encreaſed*— And therefore they are impudent ſinners that will glory and boaſt of their ſins; God will confound thoſe that boaſt of their ſins. *Pſal.* 97. 7. *Confounded be all they that boaſt themſelves of Idols*; And as boaſting of Idols, ſo boaſting of any other ſin will bring confuſion with it. Such as glory in thoſe evil courſes whereof they have cauſe to be aſhamed, their end will be deſtruction, not only in this life, but in the other World for

for ever. *Phil.* 3. 19. *Whose end is destruction, whose God is their belly, whose glory is their shame.*

§. *It is an aggravation of this sin, to continue long in it.*

X. The sin of drunkenness, and all other sins are aggravated by long continuance in them. *Jerusalem*'s adultery was the greater, and more heinous, because of its long continuance. *Ezek.* 23. 43. *I said unto her that was old in adulteries*— And the hatred of the *Philistines* against the *Jews* was the more displeasing to God, because they had hated the *Jews* a long time. *Ezek.* 25. 15, 16. *Because the Philistines have dealt by revenge, and have taken vengeance with a despitefull heart, to destroy it for the old hatred; Therefore thus saith the Lord God, I will stretch out mine hand against the Philistines* —When a man hath been disobedient from his youth, this makes his disobedience the greater sin. *Jer.* 22. 21. *This hath been thy manner from thy youth, that thou obeyest not my voice.* All impenitent sinners are under the curse of God, but more especially the old sinner. *Isa.* 65. 20. *The sinner being an hundred years old is accursed.*

Sect. 6.

Sect. 6. *The pleas and excuſes of drunkards, whereby they would excuſe their ſin, anſwered and removed.*

As it was with thoſe that were invited to the ſupper, and did not go; *They all with one conſent began to make excuſe.* Luk. 14. 18. So it is with this Generation of men, they have all of them one excuſe or other, whereby they would excuſe, or at leaſt extenuate and leſſen this abominable ſin of drunkenneſs. I will inſtance in ſeveral excuſes, and ſhew how vain and frivolous they are.

§. *Though men of good faſhion, and great parts, be addicted to this ſin, we muſt not follow their example.*

Plea. 1. The greateſt wits, the ableſt Scholars, and the beſt ſort of Gentlemen are uſually great drinkers: they are only a company of dull ſouls, pitifull ſneaking fellows ſuch as affect ſingularity, that ſpeak againſt drunkenneſs, and will not go to Taverns, and drink as freely as other men, and therefore I can't believe this is ſuch an odious and abominable ſin, as you would repreſent it to be.

A. 1. There never were wiſer and better men in the World, than the Prophets and the Apoſtles, yet they all with one conſent de-

claim againſt this ſin of drunkenneſs, as a moſt odious abominable ſin, yea our Lord Jeſus Chriſt chargeth and commandeth us to take heed, leaſt at any time our hearts be overcharged with drunkenneſs. *Luk.* 21. 34. *And take heed unto your ſelves, leaſt at any time your hearts be overcharged with ſurfetting and drunkenneſs.* *John* the Baptiſt was an eminent perſon for wiſdom and piety, our Lord Jeſus Chriſt gives this Character of him. *Mat.* 11. 11. *Verily I ſay unto you, among them that are born of women, there hath not riſen a greater than John the Baptiſt.* He was not only highly eſteemed among men, but he was great in the ſight of God, and converted many Souls, and he never drunk any wine or ſtrong drink: *Luk.* 1. 15, 16. *He ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink, and he ſhall be filled with the Holy Ghoſt, even from his Mothers Womb, and many of the children of Iſrael ſhall he turn to the Lord their God.* And therefore to ſay none but dull ſouls, and ſneaking fellows, and ſuch as affect ſingularity, ſpeak againſt drunkenneſs, is a reproaching the Prophets and the Apoſtles, and the beſt men that ever lived, yea our Lord Jeſus Chriſt himſelf, for they all preached againſt, and abhorred the ſin of drunkenneſs.

2. To ſay that all generous Spirited men, and great wits are great drinkers, and that they that are not ſo, are a company of dull ſouls,

ſouls, and pityfull ſneaking fellows, is to reproach and condemn the generation of the righteous, as if they were the baſeſt ſort of men, whereas they are the excellenteſt perſons that are upon the face of the earth. *Pſal.* 16. 2, 3. *My goodneſs extendeth not unto thee. but to the Saints that are in the earth, and to the excellent in whom is all my delight .Prov.* 12.20. *The righteous is more excellent than his neighbour.* Thoſe ſober men whom drunkards call pityfull ſneaking fellows, ſhall lift up their heads with joy and boldneſs before Jeſus Chriſt at the day of judgment, when wine bibbers ſhall call to the Rocks and Mountains to fall on them, and to hide them from the face of him that ſitteth on the Throne, and from the wrath of the Lamb.

3. Though drunkards think themſelves the only wiſe men, and cry up their Companions as the only witty and brave men, yet in truth and reality they are very fools, and there is not one wiſe man amongſt them. *Prov.* 20. 1. *Wine is a mocker, and ſtrong drink is raging, and whoſoever is deceived thereby is not wiſe.* If *Solomon* be to be believed, who was one of the wiſeſt men that ever lived, yea if the Spirit of God which ſpake by *Solomon*, who is the Spirit of truth, be worthy to be believed, we muſt aſſent to it as a certain truth, that whoſoever is deceived by wine or ſtrong drink is not a wiſe man. They may be wiſe for managing worldly matters, but they have not

that wiſdom which cometh from above, which maketh wiſe to Salvation, for that wiſdom teacheth men to be pure and holy. *Jam.* 3. 17. *The wiſdom that is from above is firſt pure*— And therefore impure and filthy drunkards have none of this wiſdom. They are ſo far from being wiſe men, that in truth and reality they are very fools, for they part with the glory and pleaſures of Heaven for ever, for a pot of drink, or a cup of wine, and for the enjoyment of the pleaſures of ſin, which are but for a ſeaſon, they plunge themſelves into the torments of Hell for ever.

4. They are not the beſt ſort of Gentlemen that are given to drinking and other vices; Debauched Gentlemen are the reproach of the Gentry. The beſt ſort of Gentlemen are pious and virtuous Gentlemen, who hate and abhor vicious courſes, ſuch as walk in the fear of God, and themſelves, and families are patterns of piety and virtue, ſuch as love and ſeek the welfare of their Country, and are rich in good works.

5. This will not excuſe any man at the day of Judgment, to ſay many Gentlemen, and men of great parts were addicted to drunkenneſs. For,

(1.) Thoſe Gentlemen will be in as miſerable a condition as the pooreſt beggars, at the Judgment ſeat of Chriſt; Who have been vicious perſons, their Riches will avail them nothing at all at that day. *Job.* 36. 19: *Will*

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he eſteem thy Riches? No not gold, nor all the forces of ſtrength. Thoſe Rich men that fared deliciouſly every day, and drunk their fill of wine and ſtrong drink, while on earth, ſhall not get one drop of water to cool their tongues, when they are in Hell. *Luk.* 16. 19, 23.

(2.) Vicious Gentlemen will be in a worſe condition in the other world, than the pooreſt and meaneſt begger on the face of the earth, for they ſhall be tormented for miſpending their Eſtates, with which God intruſted them to do good with all. *Potentes potenter torquebuntur.* What is ſaid of *Babylon*, *Rev.* 18. 7. *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her.* The ſame meaſure ſhall be meeted out to vicious Gentlemen, the greater pomp they have lived in on earth, and the more deliciouſly they have fared, the more ſorrow and torment they ſhall have hereafter.

(3.) Pious perſons that have been ſo poor that they have begged their bread, ſhall reign with Chriſt in Heaven, while vicious gentlemen ſhall cry and roar in Hell, and beg for a drop of water to cool their tongues, and be glad of it, though brought by the hand of a beggar, that hath begged Alms at their doors. *Luk.* 16. 20. 21, 22, 23, 24, 26. *Lazarus* was a poor begger full of noyſom running ſores, which the dogs licked when he lay at the rich mans gate, he would have been glad

of any crumbs that fell from the rich mans Table, but when he dyed, Angels carryed his Soul into *Abraham*'s Boſom, and when the rich man dyed, he went to Hell, and there being in great torment, he begged that *Lazarus* might dip the tip of his finger in water, and cool his tongue, but he could not obtain that favour, to have ſo much as a drop of water to cool his tongue, though he was a great man, and lived gallantly, while he was on earth.

§. *The example of ſuch Miniſters as are given to this ſin; No excuſe for drunkards. The wofull condition of a drunken Miniſter.*

Plea. 2. There are many Miniſters will drink as hard as any other men, and we hope we may do as our Miniſters do, we have honourable thoughts of our Miniſters, and beſides our Miniſters are learned men, and if drunkenneſs were ſuch an horrible ſin, as you would make us believe, ſurely they that are ſuch learned men would not be addicted to ſuch a foul ſin.

A. 1. To be a Miniſter of Chriſt is an high and honourable employment, and it is a good thing that people ſhould have honourable thoughts of the Miniſters of Chriſt, and eſteem them very highly, for their work and office ſake. 1 *Cor.* 4. 1. *Let a man ſo account*

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of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God. 1 *Theſ.* 5. 12, 13. *We beſeech you brethren to know them which labour among you, and are over you in the Lord, and admoniſh you; And to eſteem them very highly in love for their works ſake.*

2. We muſt not follow the example of any Miniſter, though he ſhould be the beſt Miniſter in the World, farther than he followeth Jeſus Chriſt. Who was a better Miniſter than the Apoſtle *Paul*, yet he deſired no man to follow his example, farther than he himſelf followed Chriſt. 1 *Cor.* 11. 1. *Be ye followers of me, even as I alſo am of Chriſt.*

3. Did you know what a wofull condition drunken Miniſters are in, you would not be in their caſe for the whole World. The Prophet *Jeremiah* trembled Body and Soul, and was amazed when he conſidered the wofull condition of drunken Miniſters. *Jer.* 23. 9, 11. *Mine heart within me is broken, becauſe of the Prophets, all my bones do ſhake — For both Prophet and Prieſt are prophane.* Prophane Miniſters are in Gods account as bad as *Sodomites*, *Jer.* 23. 14. *I have ſeen alſo in the prophets of Jeruſalem an horrible thing, they commit adultery, and walk in lyes, they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs, they are all unto me as Sodom*; And we know that the men of *Sodom* were ſuch an abomination to the Lord, that he conſumed them with Fire and Brim-

ſtone from Heaven. Prophane Miniſters are the worſt ſort of men, and therefore in Scripture they are compared to the tail. *Iſa.* 9. 14, 15. *The prophet that telleth lyes he is the tail.* There is a moſt bitter cup, as bitter as wormwood and gall, prepared for drunken and prophane Miniſters. *Jer.* 23. 15. When Miniſters are ignorant or negligent in their work, or prophane in their lives, their flock lyeth open for a prey to all that have a mind to devour them. *Iſa.* 56 9, 10, 11. And the blood of all thoſe ſouls that periſh either by their negligence, or evil example, will be required at their hands.

4. It is no marvel to ſee ſome Miniſters that have great parts, and much learning, given to drunkenneſs and other ſcandalous ſins. For,

(1.) Knowledge without Grace will not make a man an Holy man. The devils have great knowledge, yet they are wicked Spirits, and do very wicked things.

(2.) It was ſo under the law, there were many wicked Prieſts, that lived in ſcandalous ſins. *Jer.* 10. 21. *The paſtors are become brutiſh.* *Jer.* 23. 11. *Both prophet and prieſt are prophane.* And it is foretold it would be ſo under the Goſpel, that there would be many preachers that would live wickedly. *Mat.* 7. 23, 24.

5. If the example and practiſe of ſcandalous Miniſters would make drunkenneſs no ſin, or but a very little one, then the greateſt

eſt ſins that ever were commited might be excuſed, and be counted no ſins, or but very ſmall ones, for they that have been teachers of the people have ſometimes been guilty of the greateſt ſins. What greater ſins than Idolatry, Murder and Adultery? yet we find many Prieſts under the Law, taxed with the guilt of theſe ſins. *Hoſ.* 6. 9. *As troops of robbers wait for a man, ſo the company of Prieſts murder by conſent in the way, for they commit lewdneſs.* *Jer.* 23. 14. *I have ſeen in the Prophets of Jeruſalem an horrible thing, they commit adultery, and walk in lyes— 2 King.* 23. 5. *He put down all the idolatrous Prieſts.* What greater ſin than Crucifying Chriſt, yet the Prieſts had the principal hand in putting our Lord Jeſus Chriſt to death. *Mat.* 27. 20. *The chief prieſts and elders perſwaded the people that they ſhould ask Barrabas, and deſtroy Jeſus.* And *ver.* 1. *All the chief prieſts, and elders of the people, took counſell to put Jeſus to death.*

§. *The plea of ſuch as think drunkenneſs good fellowſhip, and the way to preſerve love and friendſhip, anſwered.*

Plea. 3. My Neighbours are generally given this way, and I eſteem it a piece of good Fellowſhip to go to the Tavern with my Neighbours, and I look upon it as a way to preſerve love and friendſhip, to go now and then.

then with my neighbours to the alehouſe, and to drink, and be merry, and when I am among my friends and neighbours, I am overcome before I am aware, but in regard I have good ends in what I do, I hope I may be excuſed.

A. 1. This is evil, and not good fellowſhip to keep company with drunkards, and ſuch fellowſhip as is condemned in Scripture, ſuch as we ought to reprove, and not to be partakers with them. *Eph.* 5. 11. *And have no fellowſhip with the unfruitfull works of darkneſs, but rather reprove them.*

2. To call drunkenneſs good fellowſhip, is to call evil good, and there is a wo denounced againſt thoſe that call evil good. *Iſa.* 5. 22. *Wo to them that call evil good, that put darkneſs for light, and light for darkneſs.* It is a ſtrange deluſion, that men ſhould think, that that fellowſhip which undoeth men both Body and Soul, that ruines their Eſtates, beggars their Children, hinders their Salvation, ſhould be called good fellowſhip.

3. Such friendſhip as is got and maintained by drinking at Taverns, and tipling at Alehouſes, is wofull friendſhip, for it makes God an enemy to us, and makes us enemies to God. *Jam.* 4. 4. *Know ye not that the friendſhip of the world is enmity with God, whoſoever therefore will be a friend of the world is the enemy of God.* This is a weighty, dreadfull ſentence, and of large extent; It is better to have all the great men, yea all creatures our enemies, than

than to have God our enemy, yet it is an undoubted truth, that whosoever will be the friend of the world, is the enemy of God.

4. Though this hath a shew of love and friendship, to go to the ale-house among our neighbours, and to sit and tipple with them yet in reality there is more of hatred than love in it. To suffer sin upon our neighbour, and not to reprove him is to hate him in our hearts. *Lev.* 19. 17. *Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* If they hate their neighbours in their hearts that suffer them to live in sin, and do not rebuke him, how much more do they hate them that countenance and encourage their drunken meetings, by their presence and example.

5. Suppose that going to the Ale-house with your neighbours, and to tipple there with them, were the way to preserve love and friendship, yet we must not do any evil that good may come of it. *Rom.* 3. 8. *And not rather as we be slanderously reported, and as some affirm that we say; Let us do evil that good may come, whose damnation is just.* This passage whose damnation is just, may either relate to the slanders that were raised of the Apostle's Person and Doctrine, and then the sense is this, it will be a just thing with God to damn those men that raise or spread abroad slanderous reports of his Ministers, either as to their persons or Doctrine, for they do a world of mischief

chief, and hinder the efficacy of their Miniſtry by filling mens minds with prejudice againſt them; Or it may relate to the words immediately foregoing. *Let us do evil that good may come.* And the ſenſe is, that is juſt with God to damn thoſe men, who are of this opinion and practice: To do evil that good may come. A good intention will not excuſe, will not juſtifie a bad action in the ſight of God, for he will condemn evil doers, and that juſtly: though they do evil that good may come.

6. Tipling and drinking at ale-houſes begets quarrels and contentions, inſtead of friends, and makes thoſe that were friends before, oft times to become enemies one to another; for it often happens that when men are in their cups, on ſome trifling occaſion or other, they give provoking ſpeeches each to other, whence ariſe Law-ſuits, which prove very chargeable, vexatious, and of long continuance; And ſometimes their quarrels are ſo great that they beat and wound each other, and ſometimes kill each other. *Prov.* 23. 29, 30. *Who hath ſorrow? who hath contentions, who hath wounds without cauſe— They that tarry long at the wine—*

§. *The plea of ſuch as are drunk but ſeldom, anſwered.*

Plea. 4. If I were a common, or an old drunkard, I ſhould look upon my ſelf to be in

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a wofull and miſerable condition, but though I confeſs I am ſometime overcome with wine and ſtrong drink, yet it is but lately that I begun this practice, and I uſe it very ſeldom, when I light into company of my old acquaintance, or at a fair, or at ſome other chance time, and therefore I hope my crime is not ſo great but I may be excuſed.

A. 1. The oftner a man commits any ſin, the more provoking his ſins are in the ſight of God. *Pſal.* 78. 40. *How oft did they provoke him in the Wilderneſs, and grieve him in the deſart?* The frequency of the murmurings, and other ſins of the children of *Iſrael* in the Wilderneſs, did greatly greive the Lord, and provoke him to anger. *Hoſ.* 12. 1, 12. *Ephraim dayly encreaſeth lies,— Ephraim provoked him to anger moſt bitterly*— To tell lies dayly, or to commit any other heinous ſin dayly, provokes the Lord to anger moſt bitterly.

2. Though it be a great aggravation of drunkenneſs to be a common drunkard, and to be dayly tipling at ale-houſes, yet 'tis a vain thing for a man to think to excuſe himſelf by ſaying he is drunk but now and then, which he may be convinced of, if he ſee how vain this excuſe is in other ſins. If a Murderer ſhould ſay, I do not make it my common practice to kill men, I do it but now and then, when I meet with men to whom I have born a grudge a long time; Or an adulterer ſhould ſay,

ſay, I do not commit adultery every day, it is but now and than, when I have convenient opportunity. Or a Thief ſhould ſay, I am no high-way man that maketh a trade of robbing, I do ſteal only at ſome times, when I can do it, and no body take notice of it: would not theſe excuſes be vain in the caſe of murder, adultery, theft, and ſuch like ſins? and if ſo, why not in the caſe of drunkenneſs alſo.

3. Chriſtians ſhould be ſo careſull of ſcandalous ſins as not to commit them ſo much as once. *Eph.* 5. 3. *Fornication, and all uncleanneſs or covetouſneſs, let it not be once named among you, as becometh Saints.* And particularly concerning drunkenneſs, our Lord Jeſus chargeth us to beware not only of being drunken often, but leaſt at any time our hearts are overcharged with drunkenneſs. *Luk.* 21. 34. *And take heed leaſt at any time your hearts be overcharged with ſurfetting and drunkenneſs.*—

4. Once being drunk is enough to ſhut a man out of the Kingdom of Heaven for ever, without Repentance. *Gal.* 5. 21. *Drunkenneſs, revellings— they which do ſuch things ſhall not inherit the Kingdom of God.* It is not ſaid, they that do ſuch things often— but they that do ſuch things ſhall not inherit the Kingdom of Heaven. *Adam* did eat but once of the forbidden fruit, and for that one offence he was caſt out of Paradiſe, and by that one offence judgment came upon himſelf, and upon all

all men to condemnation. *Rom.* 5. 18. The *Bethſhemites* looked but once into the Ark, and for that one offence there dyed Fifty Thouſand Threeſcore and Ten men. 1 *Sam.* 6. 19. *David* numbered the people but once, yet for that one offence there came a Peſtilence, which killed Seventy Thouſand men. 2 *Sam.* 24. 10. to the 16.

5. Though you are but beginning to be a company keeper, and are overcome but ſeldom, yet who knows that if at any time your heart be over-charged with drunkenneſs, but that may be the time when God may call you out of the World. *Luk.* 21. 34. *Take heed leaſt at any time your hearts be overcharged with drunkenneſs – and ſo that day come upon you unawares.* God cuts off ſome men when they do but begin to be company keepers, and gives them their portion in eternal miſery. *Mat.* 24. 48, 49, 50, 51. *If that evil Servant ſhall begin to ſmite his fellow ſervants, and to eat and drink with the drunken, the Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of, and ſhall cut him aſunder, and appoint him his portion with the hypocrites, there ſhall be weeping and gnaſhing of teeth..*

6. Though at preſent you are drunk but ſeldom, yet unleſs you repent, and break off this evil courſe of drinking, you will by degrees fall into it more and more, and may in a little time prove as common, as notorious,

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as ſottiſh a drunkard as any other man; For it is ordinary for impenitent ſinners to grow more vile every day than other. 2 *Tim.* 3. 13. *Evil men and ſeducers ſhall wax worſe and worſe.*

§. *Privacy in the commiſſion of this ſin is no excuſe for it.*

Plea. 5. If I were an open drunkard I ſhould think my ſelf to be in a ſad condition, but though I cannot deny but that I am ſometime overtaken with the ſin of drunkenneſs, yet it is very privately, and therefore I hope God will be mercifull to me.

A. 1. The more open and impudent men are in the commiſſion of their ſins, the greater their puniſhment ſhall be. *Iſa.* 3. 9. *The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as Sodom, they hide it not, wo unto their Soul*— Thoſe impudent ſinners as are not aſhamed to ſin openly, and ſeek not to hide their ſins, are in a moſt wofull condition.

2. Drunkenneſs is ſuch a ſhamefull ſin that in old times, men ſought for private times, and private places for the commiſſion of this ſin. They were aſhamed to be drunk in the day time, and took the opportunity of the dark night to keep their drunken meetings. 1 *Theſ.* 5. 7. *They that be drunken be drunken in the night.* When ſome perſons that heard the

the Apoſtles ſpeaking with tongues, ſuppoſed them to be drunk, the Apoſtle refutes that ſuppoſition, not from the piety of the men, that abhorred that vice, not from the rationality of their diſcourſe, but from the time of the day. *Act.* 2. 15. *Theſe are not drunken as ye ſuppoſe, ſeeing it is but the third hour of the day.* It was ſuch an unuſual thing in thoſe times, to ſee a man drunk in the day, that the Apoſtle thought it ſufficient proof that they were not drunken, becauſe it was but the third hour of the day. But alas, it is otherwiſe in theſe times, wherein we ſee men frequently reeling and ſtaggering at high noon day.

3. Although open drunkards are in a worſe condition than ſuch as are ſecretly given to drunkenneſs, yet ſuch as are ſecret drunkards ſhall not be excuſed by their ſecreſie in their ſins. For,

(1.) All our ſecret ſins are committed in the ſight of God. *Pſal.* 90. 8. *Thou haſt ſet our ſins before thee, our ſecret ſins in the light of thy countenance. David* plotted *Uriah*'s death, and defiled *Bathſheba* with great ſecreſie. 2 *Sam.* 12. 12. *Thou didſt it ſecretly* – Yet he confeſſeth theſe ſins were committed in the ſight of God. *Pſal.* 51. 4. *Againſt thee, thee only have I ſinned, and done this evil in thy ſight.*

(2.) What ſins we commit in ſecret without Repentance ſhall be puniſhed openly. *Eccl.* 12. 14. *God ſhall bring every work into judg-*

ment with every ſecret thing, whether it be good or bad; As it is with ſecret duties, they ſhall have an open reward. *Math.* 6. 4. *Thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.* So it is alſo with ſecret ſins.

§. *The plea of ſuch as ſay they are good natured, and never go to ale-houſes but when enticed, anſwered.*

Plea. 6. I never go to Ale-houſes but when I am enticed, and I am ſo good natured, that if any of my friends or acquaintance ask me to go with them to the Ale-houſe I can't deny them, and when I am there I am overtaken before I am aware.

A. 1. What you call good nature is an evil nature, to be ſo flexible and eaſie to yield to a temptation to ſin. God commands us, when ſinners entice us, not to give our conſent unto them. *Prov.* 1. 10. *My ſon, if ſinners entice thee conſent thou not.* A good nature will teach us to obey God, and to refuſe our conſent to the enticings of ſinners. That is an evil nature that prompts us to diſobey God, to pleaſe and gratifie a friend or neighbour.

2. If the deareſt friends or neareſt Relations we have in all the World, ſhould entice us to that which is evil, we muſt by no means conſent unto them. *Deut.* 13. 6, 8. *If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend which is as thine own ſoul, entice thee ſecretly, ſaying, let us go and ſerve other Gods— Thou ſhalt*

ſhalt not conſent unto him, nor hearken unto him.

3. It will not excuſe us in the ſight of God, to ſay we were enticed to this or that ſin, for it is an heinous offence to be drunk, or commit idolatry, or any other ſuch like ſin, though we were enticed to theſe ſins. *Job.* 31. 26. 27. 28. *If I beheld the Sun when it ſhined, or the Moon walking in brightneſs, and my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand. This alſo were an iniquity to be puniſhed by the Judge, for I ſhould have denyed the God that is above.*

§. *The plea of being urged and importuned to drink more than is meet, is no excuſe for drunkenneſs.*

Plea. 7. If I drink too much it is at ſuch times as I am urged and importuned thereto, by the company among whom I am, and I can't tell how to withſtand the importunity of my friends, when they are very urgent with me to drink beyond meaſure. I hope the urgency and importunity of friends will be my excuſe, if I now and then drink too much.

A. 1. The great God is more urgent and importunate with you to abſtain from exceſſive drinking, and all other ſins, then any men can be. He calls to you, he chargeth you to take heed that you be not at any time overcharged with drunkenneſs. *Luk.* 21. 34. *Take heed to your ſelves, leaſt at any time your hearts be overcharged with ſurfitting and drunkenneſs.* He commands you to abſtain from drunken-

neſs. *Eph.* 5. 18. *Be not drunk with wine.* He beſeecheth you to abſtain from fleſhly luſts. 1 *Pet.* 2. 11. *Dearly beloved, I beſeech you as ſtrangers and pilgrims abſtain from fleſhly luſts, which war againſt the Soul*; And drunkenneſs is a luſt and work of the fleſh, as you may ſee. *Gal.* 5. 19, 20, 21. He pleads with you to turn from thoſe evil courſes that will be your ruine. *Ezek.* 33. 11. *Turn ye, turn ye from your evil ways, for why will ye dye O houſe of Iſrael.* And ſhall not the importunity of the great God prevail with you, above the importunity of all the men in the World; Though they be great men, though near friends, though ſuch as will be angry with you, if you yield not to them, yet their importunity ſhould not prevail with you to break the command of the great God.

2. Brute beaſts cannot be drawn by any urging, and importunity to drink more than ſatisfieth their natures, unleſs there be force uſed with them, and the drink be powred down their throats, they will not take more than quencheth their thirſt; And therefore it is below a man to ſay, I could not avoid drinking to exceſs, for I was importuned and urged thereunto. Yea, they are ſunk a degree below beaſts, that will be prevailed with by importunity to drink more than is for their good.

3. If a man ſhould urge you to caſt your ſelves into a fiery furnace, would you conſent thereto, or if a man ſhould importune you to

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part with a fair Eſtate for a trifle, would you conſent to it? Should importunity prevail with you to do theſe things? When by importunity of any man you yield to drink unto drunkenneſs, you yield to that which is more prejudicial to you than caſting your ſelves into a fiery Furnace, or parting with a great eſtate for a trifle; For by drunkenneſs you provoke God to ſhut you out of the Kingdom of Heaven, and to caſt you body and ſoul into that Lake which burneth with Fire and Brimſtone, there to remain for ever; And that is infinitely worſe than to be caſt into any fiery Furnace on earth.

4. They are none of your friends that urge and importune you to drink more than is for your good. They may be pretended friends, but are real enemies— For they urge you to that which will be your ruine, to that which will undo you Body and Soul for ever; And is he a friend or an enemy that urgeth you to that which will be your ruine.

§. *The plea of ſuch as ſay they are drawn to this ſin by their Relations and Friends, on whom they have their dependance.*

Plea. 8. My Friends and Relations on whom I have my dependence are addicted to this ſin of drunkenneſs, and if I ſhould not do as they do, they would caſt me off, they would diſinherit me, they would leave me out of their Wills, and give me nothing at their death, and therefore I am forced to comply with their

way and humour, and drink more than is meet, to pleaſe my Relations, from whom I hope to be much advantaged at their death.

A. 1. You have a greater dependance on God than on any man upon the face of the Earth. You depend upon God for your beings, your life, your motion, yea, for all things. *Act.* 17. 28. *In him we live, and move and have our beings.* And therefore you had need be more carefull to pleaſe, and more fearfull to offend God, than to pleaſe or offend any man on the face of the earth.

2. Suppoſe your Parents or Relations ſhould caſt you off for retaining your integrity, and becauſe you will not defile your ſelf with their evil ways: the Lord will be a friend to you, and will take the care of you. *Pſal.* 27. 10. *When my Father and Mother forſake me, then the Lord will take me up.* But if we ſin againſt God to pleaſe our Relations, and forſake his wayes, the Lord will caſt us off. 1 *Chron.* 28. 9. *If thou forſake him he will caſt thee off for ever.* And if the Lord caſt us off, it is not all the men in the World can do us good.

3. What is the loſs of an earthly inheritance to the loſs of the Kingdom of Heaven? Suppoſe you ſhould loſe a great inheritance on earth, for want of complying with your Parents or Relations in ſinfull courſes, yet that is nothing in compariſon of the loſs of Heaven, which you will bring upon your ſelves by exceſſive drinking, although it be to pleaſe your Relations,

Relations, for *drunkards ſhall not inherit the Kingdom of God.* 1 *Cor.* 6. 10. If you ſuſtain loſs for Righteouſneſs ſake, all ſuch loſſes ſhall be made up with an hundred fold advantage, both here and hereafter. *Math.* 19. 29. But if you loſe the Kingdom of Heaven, you are a loſt undone man for ever; Nothing is able to make up that loſs.

4. If you reſolve to pleaſe God rather than to pleaſe your Friends: it may be the Lord will turn the hearts of your Friends towards you; For the hearts of all men are in his hands; And it is ſaid, *Prov.* 16. 7. *When a mans wayes pleaſe the Lord, he maketh even his enemies to be at peace with him.* And if God can encline the hearts of our enemies towards us, then much more the hearts of our friends, when we do thoſe things that are pleaſing in his ſight; However run the hazard, rather adventure the diſpleaſing your friends by obeying God, than diſpleaſe God by complying with the ſinfull humours and ways of your friends.

5. It is great folly to comply with friends or Relations in their evil ways, in hope to get an Eſtate from them after their Death. For,

(1.) Who can tell but you may dye before your friends? And what will your ſinfull complyance do you good, if you dye before your friends? Or who can tell but they may take a diſguſt at you, though you ſtrive to humour

mour them in that which is ſinfull? And what a ſad caſe is that to loſe the favour of God and your friends alſo.

(2.) If you ſhould obtain that eſtate you hope for, your ſinfull complyance will do your ſouls more hurt, than ever your Eſtate will be able to do you good.

(3.) Such an eſtate as is gotten by a ſinfull complyance hath not God's Bleſſing going with it; And it is better being without an Eſtate than to have it without the Bleſſing of God. For an eſtate without a bleſſing doth a man much hurt, of ſuch an eſtate it may be ſaid as *Solomon* doth. *Eccl.* 5. 13 *There is a ſore evil which I have ſeen under the Sun, namely riches, kept for the owners thereof to their hurt.*

§. *The excellency of wine or ſtrong drink is no excuſe for drunkenneſs.*

Plea. 9. I am not won't to be diſguiſed with drinking, except it be at ſuch times as I light of excellent wine, and very pleaſant liquors, and when I meet with pure and pleaſant wine, or other choice drink, I can't refrain my ſelf, but I muſt drink to exceſs, and I hope in ſuch a caſe I may be excuſed.

A. 1. This is a vain, frivolous, fooliſh excuſe. If a thief ſhould ſay I never rob a man but when I meet with a rich and tempting prize. Or an adulterer ſhould ſay I never commit adultery but when I meet with a fair and beautifull woman. Would ſuch pleas excuſe the thief and adulterer? No more will

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it excuſe a drunkard to ſay, I am never overcome with wine, but when I meet with pure, rich, and generous wine.

2. There is no purer, clearer, pleaſanter water, than Spring water, yet the pleaſantneſs and purity of the Spring water doth not tempt the wild aſſes, or other beaſts, to drink more than will quench their thirſt. *Pſal.* 104. 10, 11. *He ſendeth the ſprings into the valleys, which run among the hills, they give drink to every beaſt of the field, the wild aſſes quench their thirſt.* And ſhall man who was made after the Image of God, and who hath a more excellent Spirit than any of the beaſts, drink to exceſs, becauſe he meets with pure wine and excellent drink?

3. The pureſt and moſt excellent wine, when drunk to exceſs will prove the moſt deadly poyſon, for it deſtroyes Body and Soul, whereas other poyſon deſtroys the Body only. That paſſage of *Moſes* may be applyed. *Deut.* 32. 33. *Their wine is the poyſon of dragons, and the cruel venom of aſps.* And what wiſe man would drink the poyſon of dragons, and the cruel venom of aſps, though it ſhould be made pleaſant to the taſt? Or would drink the ſweeteſt and richeſt wine under Heaven, if he knew there were the poyſon of dragons, or the cruel venom of aſps infuſed into it? The guilt of drunkenneſs is more deſtructive to a man than the poyſon of dragons, or the cruel venom of aſps, for the one kills the Body only, the

the other will deſtroy Body and Soul for ever.

4. Whereas drunkards ſay they can't for their hearts refrain from drinking to exceſs, when they meet with choice and excellent wine, which is both pleaſant to the eye and and taſt, they ſhould conſider with themſelves that the briskeſt, pureſt, moſt pleaſant wine, if drunk to exceſs, will bite like a ſerpent, and ſting like an adder. *Prov.* 23. 31, 32. *Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth it ſelf aright, at the laſt it biteth like a Serpent and ſtingeth like an adder.* There is ſcarce any drunkard ſo ſottiſh that after he hath drunk a glaſs of wine, ſhould eſpy a ſerpent at the bottom of his ſecond or third glaſs that would certainly bite him, if he proceeded to drink any more, and ſhould diſcern an adder under the table, that would ſurely ſting him if he did not flee the room, but would refrain drinking, though he had a bottle of the beſt and pleaſanteſt wine that ever was drunk, ſtanding before him. What the Lord tells us in his holy word, is as certainly true as what we ſee with our bodily eyes, and therefore ſeeing the Lord tells us that ſuch as are enticed by the pleaſantneſs of the look or taſt of the wine that is before them, to drink to exceſs, ſhall find their exceſs in drinking will bite them like a ſerpent, and ſting like an adder, this ſhould make us refrain immoderate drinking, although we ſhould meet with pure and pleaſant wine.

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If any ſay, I have been often drunk, but never found the wine that I drunk biting me like a ſerpent, and ſtinging me like an adder, if I had I would have broken off this courſe of drinking long ago.

A. Though you have not felt any biting or ſtinging from the ſin of drunkenneſs for the preſent, yet you may find it hereafter, and ſhall aſſuredly find it without Repentance. *At the laſt it biteth like a Serpent*— Though for a while this Serpent ſeems to be aſleep, yet at the laſt it will bite more dreadfully than any ſerpent, and it will ſting worſe than any adder.

(1.) It bites in this life many men with horrors of Conſcience and ſharp and painful diſeaſes in their bodies.

(2.) It will ſting terribly at the hour of death. 1 *Cor.* 15. 56. *The ſting of death is ſin.* When a drunkard comes to dye, then his frequent drunkenneſs, and all mad pranks that he committed when he was drunk will come to his mind, and ſting his Conſcience when he lyes upon his death-bed. And the ſting that ſin puts into death, is worſe than the ſting of an adder, or the biting of a ſerpent.

(3.) At the day of judgment then drunkenneſs will bite and ſting worſe then at the day of death, then drunkards will be ſtung with their ſin, that they will be deſirous that the Rocks and Mountains ſhould fall on them, and cover them from the wrath of the Lord. *Rev.* 6. 15, 16, 17.

(4.) In

(4.) In Hell torments, when drunkards ſhall be caſt to the old Serpent the devil, then this ſin of drunkenneſs will torment you worſe than the biting of any ſerpent, or the ſtinging of any adder.

§. *The plea of common tiplers, and of ſuch as are ſtrong to drink wine, anſwered.*

Plea. 10. I acknowledge that I go often to Taverns, and drink freely when I am there, but I am not like thoſe weak headed men, that are diſguiſed by a little matter, and go reeling and ſtaggering away, and are fit for no buſineſs; If I did drink till I reeled and ſtaggered, then I ſhould deſerve to be ranked among the drunkards, but I hope I am not to be blamed, ſeeing I do not drink ſo long as to loſe my underſtanding, I hope you will not rank ſuch as I am among the drunkards.

A. 1. Wine-biblers, ſuch as ſit drinking and tipling at Taverns and Ale-houſes, are an hatefull Generation of men, whoſe company and practiſes are to be ſhunned by ſober men. *Prov.* 23. 20. *Be not amongſt wine-biblers*— Wine-biblers and Tavern haunters are ranked amongſt drunkards, as well as thoſe ſorts that drink till they reel, and are drunkards in the account of the Scriptures. *Prov.* 23. 21, 22. *Be not amongſt wine-biblers, amongſt riotous eaters of fleſh, for the drunkard and the glutton ſhall come to poverty.* *Solomon* gives this reaſon why we ſhould not be among wine-biblers, *for the drunkard ſhall come to poverty*, which plainly

plainly ſhews that a wine-bibber is eſteemed a drunkard. The Prophet *Joel* ranks drunkards and drinkers of wine together. *Joel* 1. 5. *Awake ye drunkards, and weep, and howl all ye drinkers of wine.* By drinkers of wine underſtand not ſuch as drink wine for their health ſake with moderation, but out of wantonneſs, meerly to gratifie their ſenſual luſts, theſe may be ranked with drunkards, although they do not drink to ſuch a degree as to be dead drunk, or to be like bruits without underſtanding.

2. There is a wo denounced againſt ſuch as tarry long at the wine, as well as againſt thoſe that are overcome with wine, and againſt ſuch as are haunters of Taverns. *Prov.* 23. 29, 30. *Who hath wo? — They that tarry long at the wine, they that go to ſeek mixt wine.* By ſuch as go to ſeek mixt wine, the *Caldee* paraphraſt underſtandeth ſuch as frequent Taverns and Ale-houſes. *Iis qui vadunt & inveſtigant domum mixtionis, id eſt, popinam & vini tabernam.* And therefore let not ſuch as are haunters of Ale-houſes and Taverns, eſpecially ſuch as tarry long there, think that they ſhall eſcape the judgments of God, becauſe they do not drink ſo much as they are not able to go without reeling.

3. A man may be inflamed with wine and ſtrong drink, his body may be inflamed with a præternatural heat, and his luſts may be enflamed with his exceſſive drinking, and yet a man may retain the uſe of his reaſon. Now there

there is a wo denounced againſt ſuch as continue drinking wine, till wine enflame them. *Iſa.* 5. 11. *Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, and continue till night, till wine enflame them.* They that follow ſtrong drink, that is, haunters of Taverns and Ale-houſes, and ſuch as continue drinking and tipling till wine enflame them, have a wo denounced againſt them.

4. It is ſaid of *Benhadad* that he was drinking himſelf drunk, and yet he had not wholly loſt the uſe of his reaſon, for he was able to give inſtructions to his Commanders, and could ſpeak very good ſenſe, and was able to ride his horſe, and to flee from his enemies to ſave his life. 1 *King.* 20. 16, 17, 18, 20. *Benhadad was drinking himſelf drunk,— And they told him there are men come out of Samaria, and he ſaid, whether they be come out for peace, take them alive, or whether they be come out for war, take them alive; And Benhadad the King of Syria eſcaped on an horſe with the horſe-men.* Some men that are great drinkers will not be convinced that they are guilty of drunkenneſs, becauſe when they come from Taverns, they can ſpeak good ſenſe, they can give inſtructions for the carrying on of their Callings, they can eſcape the dangers that occur to them as they go home. But did not *Benhadad* do as much as theſe things? Did not he give inſtructions to his Commanders, what to do with

thoſe

thoſe that came out againſt him? did not he ſpeak very good ſenſe? was he not ſo wiſe to eſcape from his enemies, by fleeing away on horſe back? yet it is ſaid of him, when he did theſe things, He was drinking himſelf drunk.

5. There is a wo to them that are ſtrong to drink wine and ſtrong drink. *Iſa.* 5. 22. *Wo to them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink.* By ſuch are mighty to drink wine, underſtand ſuch as can drink a large quantity of wine, and yet not be overcome with it, but can bear it away without ſtaggering, or loſs of their underſtandings, and this uſually comes to paſs through a long habit of drinking, and the longer men have been addicted to this ſin, and the ſtronger they are to bear wine, the more wofull their condition is.

6. To be full of wine, and to be drunken, ſignifie the ſame thing in Scripture Language. *Act.* 2. 13, 14, 15. *Others mocking ſaid, theſe men are full of new wine; But Peter ſaid unto them– Theſe men are not drunken, as ye ſuppoſe.* When ſome mocked the Apoſtles, and ſaid they are full of new wine, their meaning was they were drunken, as *Peter's* anſwer to their calumny implyes; Theſe are not drunken as ye ſuppoſe. When a man doth frequent Taverns, and when he is there, fills himſelf with wine or ſtrong drink, though he do not loſe his underſtanding, becauſe he hath a ſtronger brain

brain than other men, yet he is in Scripture accounted a drunkard, as well as thoſe ſottiſh perſons that drink till they are not able to ſpeak ſenſe.

7. The ſin of drunkenneſs lyeth more in the inordinacy of the affection to wine and ſtrong drink, and in the exceſſive uſe of ſtrong drinks, than in the loſs of the underſtanding, which follows upon exceſſive drinking; For the loſs of the underſtanding hath more of puniſhment than of ſin. It is a peculiar puniſhment which the Lord hath annexed to this ſin, that he for a ſeaſon deprives men of the uſe of their reaſon and underſtanding; The deprivation of the underſtanding as inflicted by God is pænal, as contracted by man through his voluntary drinking it is ſinfull. There are two things as *Aquinas* obſerves in drunkenneſs.

(1.) The defect of the Underſtanding, which proceeds from the abundance of wine, or other ſtrong drink.

(2.) The act by which a man contracts this defect of his underſtanding, and this act is ſinfull, the defect is pœnal, and layes down this concluſion; *Ebrietas quæ eſt inordinata vini concupiſcentia vel uſus vitium judicatur magis quam illa quæ in rationis privatione conſiſtit.* The ſin of drunkenneſs lyeth more in the inordinate affection or exceſſive uſe of wine, than in the defect of the underſtanding.

§. The

§. *The Tradeſmans plea for drunkenneſs anſwered.*

Plea. 11. The world is now at that paſs, that a man can hardly make a good bargain, but he muſt go to a Tavern or Ale-houſe before he can conclude it, and beſides tradin is ſo bad, that if a new Cuſtomer come, or a former Cuſtomer lay out a conſiderable ſum of mony: to engage him to come again, I muſt go with him to the Tavern, and give him a glaſs of wine, and when I am among my Cuſtomers, or driving on a bargain, I forget my ſelf, and am ſurprized before I am aware, and I hope this will excuſe me.

A. 1. It is an evil cuſtom, and ſinfull practice of many men to leave their Shops and Houſes to make bargains at Ale-houſes and Taverns. But ſuch as profeſs themſelves to be the ſervants of Chriſt muſt not conform to the ſinfull cuſtoms and practices of the men of this world, *Rom.* 12. 2. *Be not conformed to this World.* They muſt break and reform, and not follow evil cuſtoms.

2. You may quickly loſe more than you get by driving bargains at Taverns and Ale-houſes. For,

(1.) You will loſe your reputation among ſober perſons, and that is a greater loſs to loſe your good name, than to loſe great riches. *Prov.* 22. 1. *A good name is rather to be choſen than great riches.* If a man be counted a tippler, a haunter of Taverns, this is a blemiſh

to him, he hath loſt his good name.

(2.) By driving bargains at Ale-houſes, you will be in danger to debauch your Conſcience, and will loſe the peace of your Conſcience, you will get a wound and a ſnare to your Soul. And if a man loſe a good Conſcience, that is a greater loſs than the loſs of all Riches.

(3.) If you contract a habit of drunkenneſs by driving bargains at Ale-houſes, you will loſe your Souls, and the loſs of the Soul is ſuch a great loſs as can't be made up by the gaining of the whole World. *Mark* 8. 36. *For what ſhall it profit a man to gain the whole world, and loſe his own Soul.*

(4.) If you get a habit of drunkenneſs by frequenting Taverns, you will loſe the favour of God. *Pſal.* 5. 5. *Thou hateſt all the workers of iniquity.* And a man had better loſe eſtate, liberty, life, and all that he hath in the World, than loſe the favour of God.

3. You do, and get more hurt than you are aware of, by frequenting Taverns to make bargains; For your example in frequenting Taverns to make bargains encourageth others to go thither, who go out of wantonneſs, and hardens them in their evil practice. And you get much hurt, for by degrees your heart will be hardened, and from ſipping now and then, you will proceed to larger draughts, and from thence to drunkenneſs.

4. There is a far better way to engage Cuſtomers

ſtomers than to go to taverns with him, and that is, by affable carriage, by ſelling them good Commodities, by dealing juſtly and truly with them, this would invite men to deal with you. *Prov.* 24. 26. *Every man ſhall kiſs his lips that giveth a right anſwer.* When a man is known and proved to be a man of his word this doth ſo engage men to him that every one deſireth to deal with ſuch a man. *Prov.* 28. 20. *A faithfull man ſhall abound with bleſſings.* Diligence in a mans Calling that alſo engageth Cuſtomers; All men love to employ a diligent perſon. *Prov.* 22. 29. *Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before Kings, he ſhall not ſtand before mean men.*

5. When your neceſſary occaſions draw you to a Tavern or Ale-houſe, look upon it as a place of temptation, and haſten away, be as one that ſitteth on thorns, be at no eaſe till you are gotten away.

6. It will not excuſe your drunkenneſs, to ſay I was ſurprized before I was aware, whilſt I was drinking with a Friend or a Cuſtomer, for you ought to watch over your ſelves, and it argues want of Wiſdom, to be deceived or ſurprized with wine or ſtrong drink. *Prov.* 20. 1. *Wine is a mocker, and ſtrong drink is raging, whoſoever is deceived thereby is not wiſe.*

§. *The plea of ſuch as think drunkenneſs is no ſin, becauſe they have no trouble of Conſcience, neither meet with any affliction for their exceſs.*

Plea. 12. If drunkenneſs were ſuch a great ſin as you would perſwade us, ſurely I ſhould have terrors in my Conſcience, or be followed with ſome ſore judgment for this ſin, but I have no terrors in my Conſcience, and I meet with no afflictions or judgments from God, and therefore I can't believe that drunkenneſs is ſuch an heinous and wofull ſin as you have repreſented it to us.

A. 1. A man may be a greater ſinner in the ſight of God, and yet the Lord may not ſet home his ſin upon his Conſcience, or inflict his judgments upon him in this life, becauſe he reſerveth him to be puniſhed at the day of Judgment. *Job.* 24. 12. *Yet he layeth not folly to their charge.* *Job* ſpeaks here of abominable ſinners, that oppreſs the poor and needy, and fatherleſs, and take away their lands and flocks, and their rayment, and their food, inſomuch that they cauſe men to groan and cry out like wounded men, yet God layeth not folly to their charge, that is, doth not charge their ſin upon their Conſciences, nor puniſh them for their ſins. 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the Godly out of temptations, and to reſerve the unjuſt to the day of judgment, to be puniſhed.*

2. It is probable that you had ſome gripes in

in your Conſciences for this ſin, your hearts have ſmitten you at one time or another, though now you have by your ſottiſh courſes ſtifled thoſe checks of your Conſciences, and your Conſciences be now fallen aſleep; And it is very likely you have had many rebukes from God ſince you went on in this way, but you not regarded them. It is uſual with thoſe that are addicted to this ſin, to be regardleſs of God's dealings, both what God doth to themſelves and others. *Iſa.* 5, 11, 12.—*They follow ſtrong drink—they regard not the work of the Lord, nor conſider the Operation of his hands.*

3. If you have no remorſe of Conſcience for this ſin, this doth not argue your ſin to be a ſmall ſin, but ſhews that you are an obdurate hardned ſinner, and ſo your condition is much worſe than thoſe drunkards that have trouble of Conſcience for what they have done. They are the worſt ſort of ſinners, that ſin at an high rate, and yet feel no trouble in their minds for what they have done. *Eph.* 4. 19. *Who being paſt feeling have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.* It is a wofull condition to be given up to an hard heart, and feared Conſcience, and to have no feeling of the evil of ſin.

4. Suppoſe you have met with no judgments from God for your evil courſes, yet have known or heard of others on whom God hath

hath ſent his judgments for their ſin of drunkenneſs, ſome have broken their limbs, ſome have broken their necks, others have had ther ſore judgments inflicted on them, all which are warnings to you and others to repent of, and forſake this ſin of drunkenneſs. If ſome drunkards be cut of in the act of ſin, while you are ſpared, you muſt not think that they were greater ſinners than you are, but by their example God calls you to Repentance. *Luk.* 13. 4, 5. *Thoſe eighteen upon whom the Tower of Siloam fell, and ſlew them, think ye that they were ſinners above all that dwell in Jeruſalem, I tell you nay, but except ye repent, ye ſhall all likewiſe periſh.*

5. Your proſpering in a ſinfull courſe, and being free from trouble of Conſcience, and alſo your being free from the judgments of God, is a ſure token that God intends to deſtroy you for ever. *Pſal.* 94. 7. *When the wicked ſpring as the graſs, and all the workers of iniquity do flouriſh, it is that they may be deſtroyed for ever.* Some mens ſins go before to judgment, and ſome men they follow after. 1 *Tim.* 5. 24. The leſs you meet with here for your ſins, the more you have to come in the other World.

6. If you be free from God's judgments on your outward man, yet it may be he ſends his plagues upon your heart. *Exod.* 9. 14. *I will at this time ſend all my plagues upon thine heart.* If the Lord give a man up to his own hearts

hearts luſts, or to an hard and impenitent heart, this is a worſe judgment than afflictions on the Body or Eſtate.

§. *The plea of ſuch as fear reproaches, if they ſhould not drink to exceſs as others do, anſwered.*

Plea. 13. I would leave off this ſin of drunkenneſs were it not that I feared reproach and ſcorn, my companions with whom I have uſed to frequent Taverns and Ale-houſes will call me a preciſe fool, and ſay I am turned Puritan, if I ſhould not do as they do, and beſides my occaſions do oft times lead me into the company of Gentlemen that are great drinkers, and if I ſhould ſcruple drinking in their company, they would reproach and ſcorn me, now I ſtand much upon my honour, and to avoid reproaches, *I* am drawn to that which *I* am convinced is a great evil, but *I* can't avoid it unleſs *I* ſhould make my ſelf a deriſion and ſcorn among my acquaintance.

A. 1. If you ſtand upon your honour, then whatever ſcoffs are put upon you, hold faſt your Sobriety, be not by any means drawn to exceſſive drinking, for drunkenneſs is a great reproach to any man, be he a great or a mean man. *Prov.* 14. 34. *Sin is a reproach to any people.* To be reproached for our temperance, or any other branch of Righteouſneſs, is a real honour. 1 *Pet* 4. 14. *If ye be reproached for the name of Chriſt, happy are ye, for the Spirit of Glory and of God reſtet upo*

upon you. Then we are reproached for the name of Chriſt, when we are reproached for our obedience to any of the Commandments of Chriſt, of which this is one. *Take heed to your own ſelves, leaſt at any time your hearts be overcharged with ſurfitting and drunkenneſs* — *Luk.* 21. 34. And therefore if any man reproach you, becauſe you will not overcharge your ſelves with drunkenneſs, this is your happineſs, this is your glory, for the Spirit of glory reſts upon thoſe that are reproached for the name of Chriſt.

2. None but fools will mock at you for refuſing to drink to exceſs. *Prov.* 14. 9. *Fools make a mock at ſin.* And who will regard what fools ſay? As for all good men, if you live in the fear of God they will honour you. It is mentioned as a Character of a good man, *He honoureth them that fear the Lord. Pſal.* 15. 4. Yea if you abſtain from drunkenneſs out of Conſcience to the command of Chriſt, the Lord himſelf will honour you. *Joh.* 12. 26. *If any man ſerve me, him will my Father honour.*

3. If you are aſhamed to keep your ſobrietp, becauſe of the ſcoffs and jears of ſottiſh men, the Lord Jeſus Chriſt will diſown you, and be aſhamed of you before the Holy Angels, and before his Heavenly Father. *Mark* 8. 33. *Whoſoever therefore ſhall be aſhamed of me, and of my words, in this ſinfull and adulterous Generation, of him alſo ſhall the Son of man*

man be aſhamed, when he cometh in the glory of his father with the Holy Angels.

4. If you will not turn from your ſottiſh courſes at the call and command of God, the Lord himſelf will laugh at you, and mock you in the day of your calamity. *Prov.* 1. 23, 24, 26. *Turn ye at my reproof – Becauſe I have called, and ye refuſed – I alſo will laugh at your calamity, and mock when your fear cometh.* And that is very dreadfull, to have God inſtead of helping us in our diſtreſs, mock and laugh at us in our calamity. Yea the Devils alſo, who tempted you to ſin, will laugh at you in Hell for your folly, in parting with Heaven for ſuch a poor matter as a pot of drink.

5. You have ſlighty thoughts of ſin, and low thoughts of your immortal ſouls, and of the joys of Heaven, and the torments of Hell, if you will commit ſuch an horrible ſin as drunkenneſs, and caſt away your immortal ſouls, and deprive your ſelves of the joys of Heaven, rather than bear the ſcoffs and jears of fooliſh and ſottiſh men.

§. *The plea of rich men, whereby they would excuſe their drunkenneſs anſwered.*

Plea. 14. If *I* were a poor labouring man, and ſhould lye at the Ale-houſe, and ſpend what *I* earned, and my Family be in want, *I* ſhould be greatly to be blamed, but *I* am a rich man, and have a great Eſtate, *I* can ſpend freely at Taverns and Ale-houſes, and not feel any want of what *I* ſpend there and

therefore *I* hope *I* may be excuſed.

A. 1. It is indeed a very great crime for labouring men, or any others, to waſt their Eſtates at Ale-houſes, whereby their Families are brought to want. for ſuch are worſe than infidels. 1 *Tim.* 5. 8. *If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denyed the Faith, and is worſe than an Infidel.*

2. The rich drunkard ſhall find no more favour with God than the poor man, yea, than the begger; For the Lord is no reſpecter of perſons, but will render to every man according to his works. Riches avail nothing to keep off the wrath of God. *Prov.* 11. 4. *Riches profit not in the day of wrath.* *Job* 36. 19. *Will he eſteem thy riches? No not Gold, nor all the forces of ſtrength.* Yea it will go worſe with rich drunkards at the day of judgment, than with poor men that have been addicted to this ſin; For they ſin againſt greater mercy, and abuſe greater Talents than poor men, What is ſaid of the ruſt and canker, which is on the Gold and Silver of rich men that are covetous, and hoard up their Riches, and do no good with them. *Jam.* 5. 3. *Your Gold and your Silver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire, ye have heaped treaſure together for the laſt day.* The like may be ſaid of what rich men ſpend laviſhly at Taverns and Ale-houſes, your Gold and your

your Silver, which you have conſumed in a laviſh manner upon your luſts, will be a witneſs againſt you, and ſhall eat your fleſh as it were fire, for at the laſt day you muſt be accountable to God for all that treaſure which you have waſted upon your luſts.

3. Rich men are not Lords of their Eſtates, to ſpend them according to their own will, they are but Stewards, and muſt employ them according to the will of God. 1 *Pet.* 4. 10. *As every man hath received the gift, even ſo Miniſter the ſame one to another, as good ſtewards of the manifold grace of God.* Though the Lord makes Rich his Stewards, yet he retains a propriety in all things that he commits to their truſt. He calls our corn and wine his corn and his wine, and our wool and flax, his wool and his flax. *Hoſ.* 2. 9. *I will take away my corn – and my wine – and my wool, and my flax given to cover her nakedneſs.* All our cattel are his cattel. *Pſal.* 50. 10. *Every beaſt of the forreſt is mine, and the cattel upon a thouſand hills.* Yea the Lord hath a propriety in all things, that all men have in all parts of the World. 1 *Chron.* 29. 11. *All that is in Heaven, and all that is in the Earth is thine.* Now ſeeing rich men are but the Lord's Stewards, they muſt not ſpend their Eſtates upon their luſts, but muſt honour the Lord with them. *Prov.* 3. 9. *Honour the Lord with thy ſubſtance.* What is ſpent in exceſs of wine and ſtrong drink, and riotous courſes, is employed

ployed to the diſhonour of God.

4. What abundance of treaſure might you have laid up in Heaven, if you had given all that money to the poor members of Chriſt, which you have ſpent vainly and ſinfully at Taverns and Ale-houſes; Whereas all that is ſpent that way is treaſure laid up in Hell, that will torment you to Eternity.

§. *The plea of ſuch as go to Ale-houſes out of idleneſs, anſwered.*

Plea. 15. I go to Ale-houſes and Taverns only at ſuch times as I have nothing elſe to do, and I have found the pot and the pipe, and a merry companion, delightfull paſtimes, methinks it is pleaſant recreation to ſit in an Ale-houſe, and to hear and tell news, and talk of old ſtories over a pot of drink, or a diſh of Coffee, ſhould I not do this, I ſhould be at a loſs how to ſpend away my time, my ſpare hours would be a burden to me.

A. 1. Thoſe men do not know the worth and precioufneſs of time, that go to Coffee-houſes, Ale-houſes and Taverns, meerly out of an idle humour, to paſs away the time. Time is more precious than Silver and Gold, for all the Silver and Gold in the World can't purchaſe one day, one hour of that time which is paſt, and hath been miſpent – Upon this moment of time well improved or miſpent, dependeth our eternal happineſs, or eternal miſery. It is a great ſin for a man to ſpend his mony idly and vainly, but it is a greater

greater ſin to ſpend his time which is more precious than Money, in a vain and idle manner.

2. If you do not know how to prize your time, conſider the dolefull lamentations of deſpairing ſouls, that think the day of Grace is paſt, and liſten to the ſighs and groans of dying men, who have not made their peace with God, and whoſe Conſciences are troubled for their miſpent time. And conſider what precious thoughts damned ſouls have of time? Oh what would dying men, and damned ſouls give for ſo much time to repent, and make their peace with God, as you ſpend idly in ale-houſes and taverns? They would give Millions of Silver and Gold, yea the whole World, to gain but ſo much time as you miſpend in idleneſs.

3. To idle away precious time in coffee-houſes and ale-houſes, which is the common practiſe of many perſons, is a great and provoking ſin, and I ſhall give one inſtance for the proof hereof. Idleneſs was one of the ſins for which God deſtroyed *Sodom* with Fire and Brimſtone from Heaven. *Ezek.* 16. 49, 50. *Behold this was the iniquity of thy Sister Sodom; Pride, fullneſs of bread, and abundance of idleneſs was in her, and in her daughters— Therefore I took them away as I ſaw good.* Now that is an horrible ſin which provoked God to rain down Fire and Brimſtone from Heaven, upon ſuch a famous City as *Sodom*,

dom, and conſume it with all its inhabitants to aſhes. And if idleneſs were ſuch a provoking ſin in a *Sodomite*, then it is far worſe in a Chriſtian. An idle Chriſtian is worſe than an idle *Sodomite*, for Chriſtianity teacheth us better things than the light of nature taught the *Sodomites*. It ſhall be more tolerable at the day of judgment for the men of *Sodom*, than for ſuch as profeſs the Chriſtian Religion, and yet ſpend their time in idleneſs.

4. Such as are Chriſtians indeed, and live in the exerciſe of the power of Godlineſs, have ſo much work to do for God, and for their own ſouls, and for others, that they rather complain of want of time, than want of paſtimes and recreations. They do not complain that they have ſo much ſpare time, they can't tell how to ſpend their time, they rather wiſh they could live without eating and drinking, and ſleeping, that they might have more time to ſpend in the ſervice of God, and their Generation.

5. If that time which many ſpend vainly in ale-houſes, were ſpent in doing good to their own ſouls and others, as in viſiting the ſick, comforting the afflicted, *&c.* this would bring much glory to God. *Joh.* 15. 8. *Herein is my father glorified, that ye bear much fruit.* And this would redound to your comfort and benefit in this life, and the life to come.

6. It is the command of Chriſt, that we ſhould

ſhould always abound in the work of the Lord. 1 *Cor.* 15. 59. *Always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.* Is this to abound always in the work of the Lord, to ſpend abundance of precious time in vain diſcourſe in ale-houſes, or ſuch like places, this is rather abounding in idleneſs.

7. Would you be willing to be found in an ale-houſe, ſpending away your time between the pot and the pipe, when Jeſus Chriſt ſhall come to Judgment? Chriſtians ſhould not be in thoſe places, or do thoſe things which they would not be found in at the coming of Chriſt to Judgment. *Jam.* 2. 12. *So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.* *Calvin* would not deſiſt from his employment, though adviſed to it for his health, and gave this reaſon. *Vultis ne ut Dominus cum venerit. &c.* What would you that the Lord when he comes ſhould find me idle. If *Calvin* was unwilling when infirm to deſiſt from his ſtudies for fear that the Lord ſhould find him idle, had not ſuch as ſpend away much precious time at ale-houſes, need deſiſt from that courſe for fear that the Lord when he come, ſhould find them idle.

§. *The plea of ſuch as go to Taverns to drive away their ſorrows and cares, anſwered.*

Plea. 16. I go to Taverns only at ſuch times as I meet with croſſes, and am burdned with

with cares, and oppreſſed with grief and ſorrow, and when I am there I drink freely to eaſe my heart of my grief and cares, and I hope there is no great hurt in this, though I now and then take a little more than is meet.

A. 1. It is true that wine and ſtrong drink moderately taken, are uſefull for ſuch as are of a ſorrowfull ſpirit, for they are of a cheering nature, *Pſal.* 104. 15. *Wine that maketh glad the heart of man.*— and are to be given chiefly to ſuch as are of a ſorrowfull ſpirit. *Prov.* 31. 6, 7. *Give ſtrong drink unto him that is ready to periſh, and wine unto thoſe that be of an heavy heart. Let him drink and forget his poverty, and remember his ſorrow no more.* But this doth not give a liberty to any perſon to drink wine or ſtrong drink to exceſs. And if you make uſe of time to chear your hearts, why not at your own houſes rather than alehouſes.

2. Wine and ſtrong drink taken immoderately inſtead of driving away ſorrows bring much wo and ſorrow. *Prov.* 23. 29, 30. *Who hath wo? Who hath ſorrow?— They that tarry long at the wine*— Drunkenneſs is wickedneſs, and wickedneſs bringeth a multitude of ſorrows along with it. *Pſal.* 32. 10. *Many ſorrows ſhall be to the wicked.* And inſtead of eaſing a man of his burden and trouble, it encreaſeth his burdens and troubles; For exceſs of wine burdens the ſoul with the guilt of ſin.. it leaves a load upon the Conſcience; And the burden

burden that ariſeth from the guilt of ſin is far greater than the burden of cares. *Pſal.* 38. 4. *Mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me.*

3. Wine and ſtrong drink taken immoderately, inſtead of making men merry, do make them mad; They ſwear and curſe, and rage, and carry themſelves like mad men. *Prov.* 20. 1. *Strong drink is raging.* What *Feſtus* ſaid to *Paul*, *Act.* 26. 24. *Paul, thou art beſide thy ſelf, much learning hath made thee mad.* The like may be ſaid to ſuch a man as is overcome with wine and ſtrong drink; Thou art beſide thy ſelf, much drinking hath made thee mad.

4. The right way to get eaſe and comfort under our ſorrows and cares, is not to go to Taverns and Ale-houſes to drown our cares and drive away our ſorrows with wine and ſtrong drink, and merry company, which will prove bitterneſs in the latter end, and encreaſe our ſorrows and burdens, but the right and ready way to get eaſe and comfort when we are oppreſſed with ſorrow, and burdened with cares, is,

(1.) To betake our ſelves to Prayer. *John* 16. 20, 24. *Ye ſhall weep and lament—ye ſhall be ſorrowfull, but your ſorrow ſhall be turned into joy - Ask and ye ſhall receive, that your joy may be full.* See here the way for ſuch as weep and lament, and are full of ſorrow, to have their ſorrow turned into joy, and that

is to betake our ſelves unto Prayer, for hereby we ſhall be filled with joy. *Hannah* who was in great bitterneſs of ſpirit, before ſhe went to Prayer, got ſo much comfort by Prayer, that ſhe went away, and was no more ſad. 1 *Sam.* 1. 13. *She was in bitterneſs of ſoul, and prayed unto the Lord, and wept ſore. And the woman went away, and did eat, and her countenance was no more ſad.*

(2.) The way to get eaſe under our burdens and ſorrows, is to caſt our burdens and cares upon God, for if we do ſo, he will put under his everlaſting arms, and bear up our ſpirits. *Pſal.* 55. 22. *Caſt thy burden upon the Lord, and he ſhall ſuſtein thee*—

§. *The plea of Young Drunkards, anſwered.*

Plea. 17. I am a young man, and young men muſt have their paſtimes and recreations, and this is that which pleaſeth me above other delights, to keep jovial company, and to be merry with my companions at a Tavern, and I hope this is allowable in a young man, and if it be not, I have time enough before me, I will repent when I am old, and then God will be gracious unto me.

A. 1. Drunkenneſs is an abominable ſin in any men, either young or old, and therefore not to be allowed, not to be pleaded for in any. *Pſal.* 5. 5. *Thou hateſt all workers of iniquity*— This will not exempt a man from the hatred of God, that he is a young man, if

if he be a worker of iniquity; For all the Generation of evil doers are hatefull to God, the young as well as the old. It is an aggravation of ſin to be an old ſinner. *Iſa.* 65. 20. *The ſinner being an hundred years old, ſhall be accurſed.* Yet this will not excuſe a man from drunkenneſs, or any other ſin, to ſay, I am a young man, I hope it is no great offence for me now and then to be overcome with wine or ſtrong drink.

2. Vain and loſe young men, that give themſelves to their pleaſures, and will not be reclaimed by the advice and counſel of Parents, Friends, Relations, or God's Miniſters, they may if they think good take their own courſe, and do whatever their own hearts prompt them to, and is pleaſing to their corrupt natures, but yet let them know that the Lord will call them to judgment for all their idle courſes, and ſinfull pleaſures, and miſpent time. *Eccl.* 11. 9. *Rejoyce O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes, but know thou that for all theſe things, God will call thee to judgment.*

3. It is very evil and dangerous for young men to allow themſelves in drunkenneſs, or other evil practiſes, with a purpoſe to repent, and to become new men when they are old, in hope that God will be mercifull to them, whenſoever they repent of their ſins; And that on ſeveral accounts, as,

(1.) Our young time is our choiceſt time, and our choiceſt is to be given to God, and not to be ſpent in the ſervice of ſin. *Eccl.* 12. 1. *Remember now thy creatour in the days of thy youth, while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them.* The days of old age are evil days, years wherein we have no pleaſure, and ſhall we ſpend our good days, our comfortable days in the ſervice of ſin, and ſpend our evil days only, and the years wherein we have pleaſure in the ſervice of God.

(2.) It is dangerous to ſpend your young time in riotous courſes, or other ſins, and think to repent when you are old, becauſe you do not know whether you ſhall live to be old, God cuts off ſome perſons that are addicted to company keeping, when they do but begin to follow after vain perſons, and to eat and drink with the drunken. *Mat.* 24. 48. 49, 50, 51. *If that evil ſervant ſhall begin to ſmite his fellow-ſervants, and to eat and drink with the drunken, the Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of, and ſhall cut him aſunder, and appoint him his portion with the hypocrites, there ſhall be weeping and gnaſhing of teeth.*

(3.) If you ſhould live till you are old, if you ſpend your young time in ſin, who can tell whether God will give you Repentance in your old age.. *It* is a rare thing to ſee a ſin-

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ner converted in his old age. *It* is as hard for one that hath been accuſtomed to do evil, to do good, as it is for a Blackamore to become white, or a Leopard to change his ſpots. *Jer.* 13. 23. *Can the Ethiopian change his skin, or the Leopard his ſpots, then may ye alſo do good that are accuſtomed to do evil.*

(4.) If the Lord ſhould give you Repentance, the ſins of youth will lye heavy upon you in your old age, and will cauſe much bitterneſs in your ſoul. *Job.* 13. 26. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.*

§. *The plea of ſuch drunkards, as make a profeſſion of Religion, anſwered.*

Plea. 18. If I were a prophane drunkard, that would curſe and ſwear, I ſhould look upon my ſelf as in a very ſad condition; but though I am now and then overcome with drink, I am a Religious perſon, I hear and write Sermons, I pray in my Family, I will lay down my life for Chriſt, I will rather burn than turn from the true Religion. And therefore I hope God will not take any notice of my ſin, though I do ſometimes drink to exceſs.

A. 1. To be a drunkard, and yet to be a Religious perſon are inconſiſtent each with other, as inconſiſtent as light and darkneſs, as Heaven and Hell. The grace of God teacheth a man to live ſoberly. *Tit.* 2. 11, 12. *The grace of God that bringeth Salvation hath*

appeared to all men, teaching us the denying ungodlineſs and worldly luſts, we ſhould live righteouſly, ſoberly and godly in this preſent World. And therefore ſuch as live intemperately, and have not learned ſobriety, are deſtitute of the grace of God. That man that maketh profeſſion of Religion, and yet is a drunkard, his Religion is a vain Religion.

2. Our making a profeſſion of Religion, and performing Holy duties, will be ſo far from cauſing God to take no notice of our ſins, that he will viſit us ſooner, and puniſh us more ſeverely than other men, if we live in drunkenneſs, or ſuch like ſins. *Amos* 3. 2. *You only have I known of all the Families of the Earth, therefore I will puniſh you for all your iniquities.* Such of the *Jews* as made a profeſſion of Religion, and yet lived ſinfull lives, the Lord tells them he would puniſh them for their iniqnities, even for all of them.

3. The prayers, and other Religious ſervices of drunkards are an abomination to God. *Prov*, 15. 8. *The Sacrifice of the wicked is an abomination to the Lord.* Sacrifice was part of God's worſhip under the Law, and when offered up in a right manner was very acceptable to God, yet when performed by a wicked man, it was an abomination to the Lord. The ſervices of impenitent ſinners are a burden and a wearineſs to the Lord. *Iſa.* 1. 13, 14. *Incenſe is an abomination to me, the new Moons and Sabbaths, and calling of Aſſemblies, I cannot*

not away with, it is iniquity, even the ſolemn meeting, your new moons, and your appointed feaſts my Soul hateth, they are a trouble to me, I am weary to bear them. Incenſe did caſt forth a ſweet and delightful ſmell, yet when offered by impenitent ſinner it was an abomination to the Lord If impenitent ſinners ſhould have ſuch gifts in prayer, as that their prayers ſhould be pleaſing and delightfull to thoſe that joyn with them, yet their prayers are an abomination to the Lord.

4. Such as make a profeſſion of Religion, and yet live in drunkenneſs, are worſe, and in a more woful condition than ignorant and prophane drunkards. *Iſa.* 28. 1. *Wo to the drunkards of Ephraim. Ephraim* was a Tribe of *Iſrael,* and a drunken *Iſraelite* is in a more wofull condition than a drunken *Egyptian,* or a drunken *Philiſtine.*— The ſins of ſuch as make a profeſſion of Religion, do bring more diſhonour to God, and ſcandal to Religion, then the ſins of other men. *Rom.* 2. 17, 23, 24. *Behold thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God— Thou that makeſt thy boaſt of the Law, through breaking the Law diſhonoureſt thou God; For the name of God is blaſphemed through you, among the Gentiles.*

5. They deceive their own hearts, that think they could lay down their lives for Chriſt, who will not, who cannot lay down a ſwiniſh and ſottiſh luſt for Chriſt, which is prejudi-

cial both to their Bodies and Souls.

§. *The plea of ſuch as drink to exceſs to avoid envy and hatred of their neighbours, and for fear of having ill offices done them, anſwered.*

Plea. 19. I live in a drunken ſottiſh place, where my neighbours are generally given to drinking, and if I ſhould not do as my neighbours do, I ſhall be envied and hated, and they will put troubleſome offices upon me, or raiſe me in the rates, or do me ſome ill turn, and therefore though I approve not of drinking and tipling, yet I am neceſſitated to do as they do, elſe *I* ſhould not live a quiet life amongſt them. *I* do this only to avoid trouble, and therefore *I* hope *I* may be excuſed.

A. 1. If you will not live ſoberly, and temperately, and righteouſly in this preſent evil world for fear of hatred and envy, and trouble, then it is not poſſible that you ſhould be a true Chriſtian, and lead a holy and righteous life, or do any good works, for no man can be a Chriſtian indeed, but wicked men will hate him. *Luk.* 21. 19. *Ye ſhall be hated of all men for my names ſake.* No man can lead a Godly Life, but he ſhall meet with trouble. 2 *Tim,* 3. 12. *Yea, and all that will live Godly in Chriſt Jeſus ſhall ſuffer perſecution.* No man can do any good work but ſome or other will envy him. *Eccl.* 4. 4. *I conſidered all travel, and every right work, that for this a man is envied of his neighbour.*

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2. If you live righteouſly and ſoberly God will love you. *Pſal.* 146. 8. *The Lord loveth the righteous.* But if you be a worker of iniquity, the *L*ord will hate you. *Pſal.* 5. 5. *Thou hateſt all workers of iniquity.* And if the *L*ord love you, you need not be troubled though all your neighbours, and all the men in the World hate you. And if the *L*ord hate you, it is not the love of your neighbours will comfort you under the hatred of God.

3. *I*f you be hated of your Neighbours, and have ill Offices done you, becauſe you will not break the Commandments of God, as other men do, this is matter of joy rather than of ſorrow, ſuch hatred makes you happy rather than miſerable. *Luk.* 6. 22, 23. *Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil, for the Son of Mans ſake. Rejoyce ye in that day. and leap for joy, for behold great is your reward in Heaven.*

4. *I*t is far better being troubled and hated, and envyed of men, raiſed in your rates, and to have all the ill Offices done that you can think of, than to have troubles in your own Conſciences, and be ſhut out of Heaven, and be tormented in Hell for ever, which will be the certain effect and conſequence of drunkenneſs. What petty, inconſiderable things are being envied of neighbours, raiſed in your rates, and the like? to the loſs of the King-

Kingdom of Heaven, and the ſuffering of the torments of Hell.

5. If you cannot withſtand the temptation of drunkenneſs, by reaſon of your living among ſottiſh neighbours, remove your habitation, and chooſe a dwelling among more ſober and pious perſons, whoſe Godly example may excite and encourage you to lead a Godly Life.

§. *The plea of ſuch as will not believe that God will ſhut them out of Heaven for ſuch a ſmall ſin as drunkenneſs, anſwered.*

Plea. 20. If I thought God would ſhut me out of Heaven for exceſſive drinking, I would forthwith leave off my going to Alehouſes and Taverns, and would never be drunk any more, for I am not ſuch a fool, as to caſt away my immortal Soul, and deprive my ſelf of the glory and joys of Heaven for ever, for ſo ſmall a matter as wine or ſtrong drink, but it can't enter into my heart to believe that God will ſhut men out of Heaven, and caſt them into Hell, for ſuch a ſmall ſin as drunkenneſs, for ſuch a ſmall matter as drinking a little too much wine or ſtrong drink, and therefore I will take my liberty to eat and drink, and be merry, and hope to go to Heaven as well as the moſt preciſe, and abſtemious perſons in the World

A. 1. Doſt thou call drunkenneſs a ſmall ſin? It is a great, abominable, a monſtrous, moſt loathſome and beaſtly ſin. It is a ſin againſt

againſt the light of nature, and a ſin againſt the light of Scripture. *It* makes a man like a beaſt, yea worſe than a beaſt, for there are many beaſts will not drink more than ſatisfieth nature. *It* makes a man like a devil, ſome men when they are in their cups will rage and ſwear, and curſe at that dreadfull rate, that they ſeem rather to be incarnate devils than men. Yea ſome drunkards are worſe than devils, for the devils are afraid of being tormented, and pray that they may not be tormented before their time. *Mat.* 8. 29. *Art thou come hither to torment us before the time. Luk.* 8. 28. *What have I to do with thee, Jeſus thou Son of God moſt high; I beſeech thee torment me not.* But many drunkards do frequently in their cups call out to God to damn them, as if they longed to be in Hell, and dared the moſt high God to damn them. And ſhall any man then be ſo far deluded, as to think or ſay, that drunkenneſs is but a ſmall ſin.

2. The Lord foreſaw that many drunkards would flatter themſelves with vain hopes of Salvation, and therefore he hath given a caution to drunkards, that they would not deceive themſelves with vain and groundleſs hopes of enjoying the Kingdom of Heaven; For he hath plainly declared that no drunkards ſhall enter into his Kingdom. 1 *Cor.* 6. 9, 10. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God. Be not deceived—*

ed— Nor drunkards ſhall inherit the Kingdom of God. Gal. 5. 19, 21. *Now the works of the fleſh are manifeſt, which are theſe, Adultery, Fornication,— Drunkenneſs, Revellings, and ſuch like, of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.* By theſe, and ſuch like Scriptures, it is plain and evident that drunkards ſhall not inherit the Kingdom of God, and that drunkenneſs is a ſin that will certainly ſhut a man out of Heaven. And therefore whether you believe it, or believe it not, it is moſt ſure, that if you do not repent of, and forſake this ſin of drunkenneſs, you ſhall not, you cannot be ſaved.

3. The Lord is a very merciful and gracious God, and his tender mercies are over all his works, but yet he will not ſhew mercy to any contrary to his Word; He is faithfull and true, as well as merciful. *Pſal.* 25. 10. *All the paths of the Lord are Mercy and Truth.— Pſal.* 85. 10. *Mercy and Truth are met together.* It was never known that the *L*ord did ſhew mercy to any in a way contrary to his truth, or that mercy and truth croſſed each other. If the *L*ord ſhould ſave drunkards he ſhould not be true to his word, for he hath ſaid in his Holy Word, that drunkards ſhall not inherit his Kingdom. And therefore it is vanity and folly to hope for Salvation contrary to the word of God, which is in effect to hope

hope that God will break his word, that he may ſave our ſouls.

4. Such drunkards as will not believe that God will ſhut men out of Heaven for the ſin of drunkenneſs, do add unbelief to their drunkenneſs, and do thereby go about to make God a lyar. 1 *Joh.* 5. 10. *He that believeth not, hath made God a lyar.*

5. It is an horrible provocation for drunkards, or other ſinners, when they hear or read of God's judgments, that he will ſhut them out of Heaven, and caſt them into Hell, *&c.* To bleſs themſelves, and think that they ſhall have peace, and that God will be merciful to them, and ſpare them, though they go on in their ſins. Hear how dreadfully God threatens ſuch perſons. *Deut.* 29. 18, 19, 20, 21. *Leaſt there ſhould be among you man or woman, or family, or tribe— And it come to paſs when he heareth the words of this curſe, he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt. The Lord will not ſpare him, but then the anger of the Lord, and his jealouſie ſhall ſmoke againſt that man, and all the curſes that are written in this book, ſhall lye upon him, and the Lord ſhall blot out his name from under Heaven, and the Lord ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the Covenant, that are written in this book of the Law.* Here are ſeveral judgments denounced againſt all

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ſuch perſons whether men or women, of what Family or Nation ſoever they be, that bleſs themſelves in their ſinfull courſes, and ſay in their hearts they ſhall have peace, though they go on, to add ſin to ſin.

(1.) *The Lord will not ſpare him.*— No excuſes, no pleas, no entreaties, no tears ſhall prevail with God to ſpare ſuch a man. The Lord will not ſpare him, that is, the Lord will ſhew him no mercy, he will not ſpare him from deſtruction here. *Jer.* 13. 14. *I will not ſpare but deſtroy them*— Nor ſpare him from eternal torments in the other world; Not ſparing implyes a caſting down to Hell. 2 *Pet.* 2. 4. *God ſpared not the Angels that ſinned, but caſt them down to Hell.*

(2.) *The anger of the Lord, and his jealouſie, ſhall ſmoke againſt that man.* If the Lord's anger be kindled but a little, they are happy that are ſecured from it. *Pſal.* 2. 12. And therefore that man is in a wofull condition, againſt whom God's anger and his jealouſie waxeth hot, and ſmoaketh. The jealouſies of a man is dreadfull. *Prov.* 6. 34, 35. But the jealouſie of God is far more dreadfull, that burns like fire. *Pſal.* 79. 5. *Shall thy jealouſie burn like fire.*

(3.) *All the curſes that are written in this book ſhall lye upon him.* The curſes written in this book, that is, the curſes of God denounced in the Scripture, and they are more dreadfull than the curſes of any men, they ſhall not only

only come and fall, but they ſhall lye upon that man that adds drunkenneſs to thirſt, and that not only ſome, but all of them. To have any one of the curſes of God come upon a man is dreadfull, but to have them all, not only to fall, but to lye upon a man, is unſpeakable miſery.

(4.) *And the Lord ſhall blot out his name from under Heaven*; That is, the *Lord* ſhall give him no part, no portion in the Kingdom of Heaven, and the *Lord* ſhall root out his poſterity, and leave him no name of Son or Daughter, and ſhall cauſe his name, the memory and remembrance of him to periſh.

(5.) *The Lord ſhall ſeparate unto evil, out of all the Tribes of Iſrael, according to all the curſes that are written in the book of this Law.* As much as to ſay, God will ſeparate ſuch a man from the reſt of mankind, to make him an object of his wrath, and a monument of his diſpleaſure, to pour out all his wrath upon him, and to bring upon him all the plagues, and all the curſes threatned in his word againſt impenitent ſinners. *Let* ſuch drunkards, and other impenitent ſinners, as go on ſtill in their ſins, and yet hope for Salvation when they dye, conſider, and lay to heart what dreadfull judgments are here denounced againſt ſuch as add drunkenneſs to thirſt, and yet bleſs themſelves in their hearts, and ſay they ſhall have peace.

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§. *The plea of ſuch as have a ſecret hope God will ſpare them, either becauſe of ſome excellency, or becauſe Chriſt dyed for ſinners, or becauſe they confeſs their ſin.*

Plea. 21. I do verily believe that ſome, yea many drunkards ſhall be ſhut out of Heaven, but I have a ſecret hope that God will ſpare me, becauſe of thoſe excellencies he hath put upon me, and becauſe Chriſt dyed to ſave ſinners, and when ever I am drunk, as ſoon as I am come to my ſelf, I confeſs my ſin, and make vows and promiſes to leave my ſin.

A. 1. It is folly and ſelf-flattery makes thee think God ſhould ſpare thee for that ſin, for which God will condemn others; For God is no reſpecter of perſons, but will execute vengeance upon every impenitent ſinner, of what Nation, rank or condition ſoever they be, upon the rich as well as the poor, the honourable as well as the baſe, the great as well as the mean man. *Act* 10. 34. *Of a truth I perceive God is no reſpecter of perſons. Rom.* 2. 6, 9 *Who will render to every man according to his deeds,— Tribulation and anguiſh, upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile.*

2. Let ſuch as fancy that God will ſpare them, and not caſt them to hell for their drunkenneſs, and their other ſins, becauſe of ſome excellency they have above others,

as

as becauſe they are great men, or Learned men, honourable men, or the like; conſider that God did not ſpare the Angels when they ſinned, but caſt them into Hell. 2. *Pet.* 2. 4. *God ſpared not the Angels that ſinned, but caſt them down to Hell.* Yet the Angels are wiſer than the greateſt Scholars and moſt Learned Men in the World, and more glorious Creatures than the greateſt Gentlemen, Knights, Noblemen, yea, more glorious than Kings and Princes. And if God did not ſpare the Angels when they ſinned againſt him, but caſt them down to Hell, why ſhouldeſt thou think that he will ſpare thee, and not caſt thee to Hell for thy drunkenneſs, becauſe thou art a Learned, or an Honourable man, ſeeing all thine Excellencies, whatever, are inferiour to the Excellency of Angels.

Obj. But Chriſt died to ſave Sinners, but he did not dye to ſave Angels, and therefore I hope God will ſave me, though I go on ſtill in my Sins.

A 1. Jeſus Chriſt who came into the World to ſave ſinners, came alſo to call ſinners to Repentance. *Luk.* 5. 32. *I came not to call the Righteous, but ſinners to Repentance.* He came not to ſave Sinners in their ſins, I mean to let Sinners live as they liſt, and yet to ſave their Souls, but he came to ſave ſinners from their ſins, *Matth.* 1. 21. *Thou ſhalt call*

his Name Jeſus, for he ſhall ſave his people from their ſins.

2. Jeſus Chriſt, who came to ſave Sinners, tells us expreſly, that he will not ſave one ſinner without Rrepentance, but that all, who do not repent, ſhall periſh, and that he will ſhut out of Heaven at the day of Judgment all workers of Iniqnity. *Luk.* 13. 3. 5. *I tell you nay, but except you repent, ye ſhall all likewiſe periſh. I tell you nay, but except ye repent, ye ſhall all likewiſe periſh.* He ſpeaks the ſame words twice that they may ſink the deeper into our hearts. See alſo *Luk.* 13. 27. *Depart from me all ye workers of Iniquity.*

Obj. I do believe, may ſome ſay, ſuch as do not repent of their ſins, ſhall not be ſaved by the death of Chriſt, but I repent of my Drunkenneſs, when I have been overcome with Wine or ſtrong Drink one day, the next day when I am ſober, I am grieved for my ſin, and I confeſs my ſin to God, and make vows that I will not be drunk any more, and therefore I hope God will ſpare and pardon me, though he condemn other Drunkards.

A. 1. If you ſo repent of, are grieved for, and confeſs your ſin, as to forſake your Drunkenneſs, you ſhall find mercy with God, and he will pardon your ſin, though you have been a very vile and wicked perſon, and have committed abundance of ſin, *Iſa.* 55. 7. *Let thē wicked*

wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

2. If you only confeſs your ſin, but ſoon commit it again, and make vows and promiſes of Reformation, but break them as oft as you make them, this is not true Repentance, this is but diſſembling with God, and a kind of mocking God, when you confeſs your ſin, and yet are not reſolved to leave your ſin, and t make vows and Promiſes, when you do nc mean to perform them. The promiſe of pardon is to ſuch as confeſs and forſake their ſin not to ſuch as confeſs and commit them again. *Prov.* 28. 13. *Whoſo confeſſeth and forſaketh, ſhall find mercy.* When men make Vows and Promiſes to God to reform their lives, and their Hearts are not real, neither are they ſtedfaſt to what they promiſe, God accounts all our vows and promiſes but flattery, and telling him ſo many lies. *Pſ.* 78. 34, 35, 36, 37. *When he ſlew them, then they ſought him; and they returned and enquired early after God. And they remembred that God was their rock, and the high God their Redeemer. Nevertheleſs they did flatter him with their mouth, and they lyed unto him with their tongue. For their heart was not right with him, neither were they ſtedfaſt in his covenant.*

§. Noah *and* Lot's *Drunkenneſs will not excuſe Drunkards.*

Plea. 22. *Noah* and *Lot* were good men, and there is no doubt but they are gone to Heaven, yet they were both drunk with VVine, and that in as fearful and ſhameful manner as ever we were, *Noah* was ſo drunk, that he lay uncovered within his Tent, and one of his Sons ſaw his Nakedneſs. *Lot* was ſo overcome with ſome, that he knew not what he did, but committed Inceſt with both his Daughters, and why may not we be good men, and go to Heaven as well as *Lot* and *Noah*, though we be now and then overcome with Drink.

A. 1. Though *Noah* was once overtaken with Drunkenneſs, and *Lot* was ſurprized twice, yet they were no Drunkards. A Drunkard is one that is addicted and given to the ſin of drunkenneſs, one that is frequently overcome with VVine and ſtrong drink. A good man may be overtaken with a fault, and may fall into ſin, but they are wicked men that lie and continue in their ſins. A Sheep may fall into the Mire, but they are Swine that love to wallow in the mire.

2. *Noah* and *Lot* repented of their drunkenneſs, and ſo obtained Mercy, but impenitent Sinners, ſuch as inſtead of repenting, go on ſtill in their treſpaſſes, inſtead of Mercy ſhall re-

receive vengeance from God. *Pſal.* 68. 21. *But God ſhall wound the head of his Enemies, and the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.*

3. The falls of the *Saints*, the ſins of *Lot* and *Noah*, and other *Servants* of God are recorded into *Scripture*, not to juſtifie or encourage any man in his ſins, but as warnings to all that think they ſtand to take heed leſt they fall, 1 *Cor.* 10. 12. *Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.* The Apoſtle had ſpoke in the foregoing verſes, of the murmurings, and ſeveral other ſins of the Iſraelites, and of God's judgments againſt them for their ſins, and tells us that theſe things are recorded that ſuch as think they ſtand, ſhould take heed leſt they fall. And therefore they that make this uſe of the fall of the *Saints*, to encourage themſelves in their ſinful practices, wreſt the *Scriptures* to their own deſtruction.

4. *Lot*'s ſin was puniſhed in his poſterity, for the *Children* which he begat of his Daughters in his drunkenneſs, namely, *Moab* and *Ammon*, brought forth a curſed Generation of Men that proved great Enemies to the Church of God. For *Moab* who was *Lot*'s eldeſt Daughters *Son*, was the Father of the *Moabites*. And *Ben-ammi*, that was the *Son* of the younger Daughter, was the Father of the *Ammonites*. *Gen.* 9. 37, 38. And the Lord had ſuch an indignation againſt the *Moabites* and *Ammonites*, that he made a ſpecial Law againſt them

them above other Nations to exclude them from coming into the Congregation of the Lord. *Deut.* 23. 3. *An Ammonite or Moabite ſhall not enter into the Congregation of the Lord, even to their tenth Generation they ſhall not enter into the Congregation of the Lord for ever.*

§. *The Plea of ſuch as ſay, Drunkenneſs is their infirmitie.*

Plea. 23. There is no man perfect in this VVorld, but all men have their infirmities and failings, one in one kind, and another in another kind, and this is my infirmitie that I love a Cup of good drink too well, and when I am amongſt my Companions, *I* can't for my heart forbear drinking over much, and *I* hope that ſeeing this is mine infirmity, God will be gracious unto me, and not ſhut me out of Heaven for a ſin of infirmity.

A. 1. *It* is true all men have their infirmities and failings whilſt they are in this World. *Eccl.* 7. 20. *For there is not a juſt man upon Earth that doth good and ſinneth not.* The holieſt men in the world have acknowledged themſelves to be imperfect. There was not a holier man on Earth than *Job*, if perfection be taken for integrity and uprightneſs, in that ſence he was a perfect man. *Job.* 1. 10. Yet *Job* was conſcious to himſelf of his infirmities, and durſt not ſtand upon his own juſtification in the ſight of

of God and ſay that he was perfect. *Job* 9. 20. *If I juſtifie my ſelf, my own Mouth ſhall condemn me, if I ſay I am perfect, it ſhall alſo prove me perverſe.* The Apoſtle *Paul* acknowledgeth himſelf imperfect. *Phil.* 3. 12. *Not as though I had already attained, either were already perfect.* But although the Servants of God have their infirmities, they do not live in ſuch beaſtly ſins as Drunkenneſs. What *Moſes* ſaith of the degenerate *Jews*, *Deut.* 32. 5. may be applyed to Drunkards. *They have corrupted themſelves, their ſpot is not the ſpot of his Children, they are a perverſe and a crooked generation.* They flatter and delude themſelves, who live in ſuch vicious courſes as drunkenneſs, and call their ſins their infirmities.

2. Such as are frequently overcome with wine and ſtrong drink, their drunkenneſs is not a ſin of infirmity, but a wilful and preſumptuous ſin, as will appear in theſe reſpects.

1. A man that ſins through infirmitie, is willing and deſirous to be freed from his ſins, *Matth.* 26. 40, 41. *What could ye not watch with me one hour. The Spirit indeed is willing, but the fleſh is weak.* The ſleepineſs of the Diſciples was their infirmity, their ſpirits were willing to have watched, but their fleſh was weak. And ſuch a man as ſinneth through infirmity, uſeth means to be freed of his ſins. *Pſal.* 77. 10. *And I ſaid, This is my infirmitie, but I will remember the years of the right hand of the moſt high.* The Pſalmiſt having through

infirmity called in queſtion the love and mercy of God, calleth to mind his former experiences of God's gracious dealings with his ſoul, he uſed means to get out of that ſin which he fell into through infirmity. But this is not the caſe of drunkards, they do not uſe means to avoid drunkenneſs, they may keep at home, and not go to taverns and alehouſes, and when they are there, they may forbear drinking, and ſeeing they do not uſe means to ſhun this ſin, as avoid going to Taverns, and avoid ſuch company as draws them to this ſin, their ſin of drunkenneſs is not an infirmity, but a preſumptuous ſin.

2. Then a man ſins preſumptuouſly, when he knoweth this or the other thing to be a ſin, and to be expreſly againſt the command of God, and yet will go on to commit that ſin. When God commanded the *Iſraelites* that they ſhould not go up againſt the *Amorites*, and yet they would go contrary to the command of God, they are charged with rebellion and preſumptuous ſinning againſt God. *Deut.* 1. 42, 43. *And the Lord ſaid unto me, ſay unto them, go not up, neither fight— So I ſpake unto you, and ye would not hear, but rebelled againſt the Commandment of the Lord, and went preſumptuouſly up into the Hill.* The caſe is the ſame with drunkards, they are rebels againſt God, and preſumptuous ſinners; The Lord ſaith unto them; *Be not drunk with wine - Eph.* 5. 18. *Take heed unto your ſelves, leaſt at any time your*

your hearts be overcharged with drunkenneſs. *Luk.* 21. 34. But they will not hear, but rebell againſt the command of God, and go on preſumptuouſly, and will drink wine and ſtrong drink till they are drunk, they are ſo far from taking heed leaſt any time their hearts be overcharged with drunkenneſs, that they are oft times overcharged with this ſin. When God commanded the *Iſraelites* to caſt away the Idols of *Egypt*, and they would not hearken to him, this is called rebelling againſt God. *Ezek.* 20. 7, 8. *Then ſaid I, caſt ye away every man the abominations of his eyes, and defile not your ſelves with the Idols of Egypt, I am the Lord your God; But they rebelled againſt me, and would not hearken unto me, they did not every man caſt away the abominations of their eyes, neither did they forſake the Idols of Egypt.* The caſe is the ſame here, God commands every one to leave off the ſin of drunkenneſs, but when men will not hearken to the Lord, but will be drunk ſtill, this is rebellion againſt God.

3. When men plot and contrive how to carry on their ſins, they do not ſin by ſurprize, but with deliberation, this is preſumptuous ſinning againſt God. As it is in killing a man, when a man plotteth and deſignes his death, this is a preſumptuous ſin. *Exod.* 21. 14. *If a man come preſumptuouſly on his neighbour, to ſlay him with guile* — So it is with other ſins, when they are plotted and contrived ſins, they are preſumptuous ſins. When *David* plotted and

and contrived the death of *Uriah*, his killing *Uriah* was not a ſin of infirmity, but a preſumptuous ſin, and a deſpiſeing the Commandment of God. 2 *Sam* 11. 14, 15. *David wrote a Letter to Joab— ſaying, ſet ye Uriah in the forefront of the hotteſt battel, and retire ye from him, that he may be ſmitten and dye*— Compared with 2 *Sam.* 12. 9. *Wherefore haſt thou deſpiſed the Commandment of the Lord, to do evil in his ſight, thou haſt killed Uriah the Hittite with the Sword.* This is the caſe of many drunkards, they ſin with deliberation, they have their ſtated and ſet bouts for drinking ſuch a day, at ſuch a tavern, or ſuch a private houſe, and at another time at another place. Others forecaſt their buſineſs, and the receiving their money, that they may be provided to meet their Companions at the Alehouſe.

4. VVhen a man yields willing obedience to the luſts of his own heart, his ſins are not ſins of infirmity, but reigning ſins, *Rom.* 6. 12. *Let not ſin therefore Reign in your mortal body, that ye ſhould obey it in the luſts of it.* And he himſelf is the ſervant of ſin. *ver.* 16. *Know ye not that to whom ye yeild your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs.* Now this is the caſe of many drunkards, if a ſenſual luſt ariſe in their hearts, and encline them to go to the Alehouſe, or if one of their companions call them to go with them, they yield preſent and willing obedience, they leave

leave their callings and families, and all their buſineſs to gratifie their ſenſual luſts, which ſhews that drunkenneſs is a reigning ſin in them, and that they are the ſervants of ſin.

§. *The plea of ſuch as ſay they can't leave their drunken courſes, becauſe they find much pleaſure and delight in them.*

Plea. 24. I am convinced that drunkenneſs, is a vile ſin, but I find ſo much pleaſure and delight in it, that I can't leave it, the Songs, and Muſick, and merry company that I have at Taverns, and the delight I have in drinking wine and ſtrong drink, are the chiefeſt joy I have in this World, and therefore I can't be perſwaded to leave them.

A. 1. There is more true and real pleaſure in Temperance and Godlineſs than there is in Gluttony and Drunkenneſs, or Muſick, or Songs, or merry company. For,

(1.) Intemperance diſorders the body, and clouds, and diſturbs the mind, and brings pains and aches, and ſickneſſes. *Hoſ.* 7. 5. *In the day of our King, the Princes have made him ſick with bottles of wine*; Whereas temperance is ordinarily attended with a healthfull conſtitution of body, and freedom and ſerenity of mind, and temperate perſons eat and drink with greater delight than gluttons and drunkards, though they have no better fare than bread and water.

(2.) The

(2.) The pleaſures that drunkards have in their cups, their ſongs, their muſick, their merry company, is not comparable to thoſe pleaſures that temperate men find in an Holy Life; For the drunkards pleaſures are meer vanity and vexation of Spirit. *Eccl.* 2. 2. 3, 8. 17. *I ſaid of laughter it is mad, and of mirth what doth it? I ſought in my heart to give my ſelf unto wine. I gat me men-ſingers and women-ſingers, and the delights of the ſons of men as Muſical Inſtrumens, and that of all ſorts— All is vanity and vexation of Spirit.* They leave the heart ſad, and end in heavineſs. *Prov.* 14. 13. *Even in laughter the heart is ſorrowfull, and the end of that mirth is heavineſs.* But the pleaſure and peace, and delight which temperate men find in the wayes of God is exceeding great, ſolid and abiding pleaſure. *Pſal.* 119. 165. *Great peace have they which love thy Law, and nothing ſhall offend them. Pſal.* 21. 6. *Thou haſt made him exceeding glad with thy countenance. Pſal.* 138. 5. *Yea they ſhall ſing in the wayes of the Lord.* VVe ſee here there is peace, great peace, gladneſs, exceeding gladneſs to be found in the wayes of God, yea ſuch as will make the heart ſing for joy; Yea all the wayes of God bring pleaſure and peace. *Prov.* 3. 17. *Her wayes are wayes of pleaſantneſs, and all her paths are peace.* The pleaſure of drunkards is only a corporeal tranſient pleaſure, but the joy and delight which temperate men find in the wayes of God, are ſpiritual

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pleaſures, the joyes and comforts of the Holy Ghoſt; *Act.* 9. 31. *Walking in the fear of the Lord, and the comfort of the Holy Ghoſt.* And there are no pleaſures in this world to be compared with the comforts of the Holy Ghoſt

2. The pleaſures of drunkenneſs bring dreadfull pains along with them. And thoſe after pains are of that afflicting nature, that no wiſe man would purchaſe thoſe vain imaginary pleaſures at ſo dear rate, as to have all thoſe pains that they bring with them. For,

(1.) Drunkenneſs cauſeth ſharp and painfull ſickneſſes, which ſometimes are of long continuance. And what good will a man's pleaſures that are vaniſhed away do him when he is on his ſick-bed.

(2.) Drunkards meet with many ſharp rebukes and ſore afflictions, which vex and peirce them like Thornes. *Prov.* 26. 9. *As a Thorn goeth up into the hand of a drunkard,*— And if there be a Thorn in the hand, there can be but little joy in the heart.

(3.) There are pains in the Conſcience, that follow the drunkard's pleaſures; The guilt of his ſins will one day ſting the drunkard like a ſerpent, and bite him like an adder, though for the preſent it ſeems a pleaſing thing to be among drunken companions. *Prov.* 23. 31, 32. *Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth it ſelf aright. At the laſt it biteth like a ſerpent, and ſtingeth like an adder.*

(4.) The

(4.) The worſt pains that follow drunkards, are the pains of Hell, for they are eternal, intolerable, unſpeakable pains, Then all their mirth and jollity ſhall ceaſe for ever. VVhat is ſaid of *Iſrael* in the day of their calamity. *Amos* 8. 3. *The Songs of the Temples ſhall be howlings in that day.* The like may I ſay of drunkards when they are in Hell; The Songs of the Taverns ſhall be howlings in that day. Then thoſe that were ſtyled *roaring boyes*, that were wont to ſing, ſhall howl and roar in Hell through grief and anguiſh of heart. And what the Prophet *Iſaiah* ſaith of the calamities that were coming on the Jews. *Iſa.* 24. 7, 8, 9. *All the merry hearted do ſigh, the mirth of Tabrets ceaſeth, the noiſe of them that rejoyce endeth, the joy of the Harp ceaſeth, they ſhall not drink wine with a Song, ſtrong drink ſhall be bitter to them that drink it.* The ſame ſhall be verified of drunkards that were full of mirth while they lived, when God ſhall caſt them into Hell, all the merry hearted ſhall ſigh and mourn for ever, there are no Muſical Inſtruments, no pleaſant Songs, there the noiſe of them that rejoyce endeth, there ſhall be no drinking of wine or ſtrong drink, no not one drop of water to cool their tongues, their ſtrong drink ſhall be bitter to them that took moſt pleaſure in it.

3. Are wine and ſtrong drink thy chiefeſt joy and delight thou haſt in this world? then thou makeſt thy belly thy God; For that which

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is our chiefeſt joy, that we make our God, *Pſ.* 43. 4. *I will go unto the altar of God, of God my exceeding joy.* And ſuch as make their Belly their God, their end will be deſtruction. *Phil.* 3. 19. *Whoſe end is his deſtruction, whoſe God is their belly.*

4. The pleaſure men take in drunkenneſs is ſinful pleaſure, and the pleaſures of ſin are ſo dangerous, ſo deſtructive to Body and Soul, that a wiſe and gracious perſon will chuſe rather to ſuffer any kind of Affliction, than to embrace the pleaſures of Sin. *Moſes* was a wiſe man, and he choſe rather to undergo an afflicted condition in the Wilderneſs, than enjoy all the Pleaſures of *Pharaoh*'s Court, becauſe he could not enjoy them without ſin. *Heb.* 11. 25. *Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.*

5. If the pleaſanteſt and moſt delightful Wine in the World were preſented to you, if you ſaw a Spider or a Toad, or ſome other poiſonous Creature in the Cup, would you not throw it away? Drunkenneſs will do you more hurt than any poiſon. For poiſon only kills the Body, but drunkenneſs kills and deſtroys both Body and Soul for ever. If any man ſhould ſay to you when you are in your Cups, as they cryed to the Prophet. 2 *Kin.* 4. 40. *O thou man of God, there is death in the Pot.* As if one ſhould ſay to you, O thou Drunkard, there is death in the Cup, and were

were ſure what he ſaid was true, would you not throw away your Cup: There is a worſe thing than death in the drunkards Cup, there is damnation in the Cup. And ſhall the pleaſantneſs of the Liquor entice you to drink your own damnation?

6. The more pleaſure men take in their ſin, the greater is their ſin, and the greater will be their puniſhment. It is a damnable ſin not only to do unrighteous actions, but to take pleaſure therein. 2. *Theſs.* 2. 12. *That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.* The more voluptuouſly men live here, the greater ſorrow and torments they ſhall have hereafter. *Rev.* 18. 7. *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment give her.*

§. *The obſtinate Drunkard's Plea that is reſolved to take his courſe, though he go to Hell when he die.*

Plea. 25. You may ſpare your pains, for I am reſolved I will go on in my way, if I muſt be damned for this ſin of drinking, I will bear it as well as I can, I ſhall have good ſtore of Company with me in Hell, and ſhall have Neighbours ſure, and therefore let God have his will on me hereafter, and I will have my will while I am here.

A. 1. Doſt thou conſider what thou ſayeſt; Thou art a Heaven daring, a God provoking Sinner. Doſt thou contemn God? *Who hath hardned himſelf againſt him, and proſper'd. Job.* 9. 4. Doſt thou make a light matter of Hell Torments? The Devils who have not their full torment till the day of Judgment, are afraid of thoſe Torments that they muſt undergo when that day is come. *Matth.* 8. 29. *Art thou come hither to torment us before the time.* And they begged of Chriſt they might not be tormented. *Luk.* 8. 28. *I beſeech thee torment me not.* And art thou more hard-hearted than a Devil to make a light matter of Hell Torments.

2. Canſt thou bear a fit of the ſtone in extremity, or other racking pains, when thou haſt all manner of helps that love or money can procure to aſſwage thy pains, and give thee eaſe, and when thou haſt thy Friends about thee to comfort thee, and a ſoft Bed to lie on? How then wilt thou bear the Torments of Hell, where there is no bed to lie on, but flaming fire, no Friends to comfort thee, but Devils that will mock and laugh at thee, no Cordials to bear up thy fainting Spirits, not ſo much as a drop of water to cool thy tongue. All the pains that were ever felt by any men in this world, are but flea-bites compared with the Torments of Hell. Canſt thou hold thine hand one hour in the fire? If not, how wilt thou be able to lie Body and Soul in Hell-fire

for ever. The fire of Hell is ſeven times hotter than any fire on Earth.

3. How troubled was Jeſus Chriſt when our ſins were only imputed to him? He was ſo full of ſorrow, that he was ready to die with grief, *Matth.* 26. 38. He was in ſuch an Agony, that *his ſweat was as it were great drops of blood falling to the ground. Luk.* 22. 44 And if our Lord Jeſus Chriſt found it ſo difficult to bear the puniſhment of our ſins, when they were only imputed to him, how wilt thou be able to undergo the puniſhment of thy own ſins in the other world for ever?

4. It will be no mitigation, but an addition to thy torments in Hell, that thou ſhalt have many of thy Neighbours and Companions with thee. Their hideous cries, and their roarings will add to thy ſorrows, eſpecially ſuch as thou haſt been inſtrumental to draw to ſin. The rich man when he was in Hell torments, was very ſolicitous to have means uſed that his five Brethreen might not come into the ſame place of torment. *Luk.* 16. 28. Which he did not out of love to his Brethren's Souls, for there is no true love among the damned in Hell, but for fear of encreaſing his own Torments. It would terrifie a Drunkard, and almoſt put him out of his wits whilſt he is on Earth; if the Ghoſt of one of his ſottiſh Companions that died in his ſins, and is damned for his ſins, ſhould appear to him and where ever he goeth haunt him. But it will be a far greater trouble to be with them,

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and haunted with them in Hell, and to have them cry out againſt them, had it not been for you, had not you enticed me, encouraged me by your example, I had repented, and had not come into this place of torment.

§. *The Atheiſtical Drunkard's Plea, who doth not believe there is a God, or Life to come anſwered.*

Plea. 26. As for thoſe that believe there is a God, to whom an account muſt be given for what is done whilſt we live in this world, and a Heaven for the righteous, and a Hell for the wicked, and yet live in drunkenneſs, and ſuch like ſins, they are vile wretches that will act ſo contrary to their Conſciences and their profeſſion, but for my part I believe none of theſe things, but do look upon them as Stories and Fables, I do not think that there is a God, a Heaven or an Hell, or a future life, but am of opinion that when a man dyeth, there is an end of him, even as there is of a Beaſt, and therefore I will take all the pleaſure I can while I live, and do approve of that ſaying, Let us eat and drink, for to morrow we muſt die.

A. 1. Drunken ſottiſh Atheiſts that do not believe there is a God, are the greateſt Fools in the whole world. For there is nothing more evident and plain than that there is a God. What we ſee with our Eyes, and hear with our Ears, and feel with our Hands, is not more ure than this truth, that there is a God. For 1. All Creatures in Heaven and Earth proclaim

the being of God with a loud voice. Th- regular Motions of the Heavens, and the firmament which is beſet with an innumerable company of Stars, and the conſtant ſucceſſion of day and night, declare that there is a God, and that this God is a glorious God, for no Creature was able to frame ſuch a glorious work as the Heavens which are adorned with Sun, Moon, and Stars, theſe are the work of none but a God. neither can any but a God guide and order their motions. *Pſ.* 19. 1, 2. *The Heavens declare the glory of God, and the Firmament ſheweth his handy work, Day unto day uttereth Speech, and night unto night ſheweth knowledge.* Yea, if thou goeſt to the Birds or Beaſts of the Earth, or Fiſhes of the Earth, and they will convince thee of thy folly, and tell thee that he is a very ignorant and blind Creature that doth not ſee the Workmanſhip of a God in all theſe things. For none of theſe Creatures made themſelves, neither could any man make them, none but a God was able to make, maintain, and govern all theſe Creatures. *Job.* 12. 7, 8, 9. *But ask now the Beaſts, and they ſhall teach thee, and the Fowls of the air, and they ſhall tell thee, or ſpeak to the Earth, and it ſhall teach thee, and the Fiſhes of the Sea ſhall declare unto thee. Who knoweth not in all theſe that the hand of the Lord hath wrought all this.* All Creatures in the Air, on the Earth, and in the Sea, do proclaim with a loud voice that there is a God, and

and own the Workmanſhip of God in every Creature. 3. They are more fooliſh than the Ox and the Aſs, that will not believe there is a God. *For the Ox knoweth his Owner, and the Aſs his Maſters Crib, Iſa.* 1. 3. And ſeeing all men live and are maintained by the Providence of God. *Act.* 17. 28. *For in him we live and move and have our being.* It is greater folly than is found in the Ox or the Aſs; for a man to deny his Maſter, yea, his God that made him, and maintains him, and to ſay there is no God. 4. The Being of God is ſo evident, that all people in all places and all ages of the World do own that there is a God, none but very Fools ever ſaid or thought otherwiſe. *Mich.* 5. 5. *For all people will walk, every one in the name of his God, and we will walk in the name of the Lord our God for ever, and for ever*: We ſee here that all people do own a God, though many of them are ignorant of the true God, and Worſhip Idols inſtead of God. And therefore they deſerve to be chronicled for the veryeſt Fools that ever lived, who think, or ſay in their hearts there is no God. *Pſ.* 14. 1 *The Fool hath ſaid in his Heart, there is no God.*

2. Thou that thinkeſt there is no God, wert once of another mind, before thou hadſt debauched thy Conſcience by thy ſottiſh courſes, thou didſt believe the being of God as well as other men: See therefore into what a woful condition thou haſt brought thy ſelf by

thy drunken and ſottiſh courſes, thou art fallen into a worſe condition than a Devil, and art more blind and hardned than a Devil. For the Devils believe there is a God, and tremble at the apprehenſions of the Torments that he will inflict on them. *Jam.* 2. 19. *Thou believeſt that there is one God, thou doeſt well. The Devils believe alſo and tremble.* And therefore ſuch as neither tremble at Gods judgments, nor believe that there is a God, are greater Infidels, and more hardned than the Devils.

3. Thou that ſaieſt there is no God, ſee whither thou doſt ſpeak againſt thine own conſcience. It is moſt likely that thou rather wiſheſt there were, than really thinkeſt in thy heart that there is no God. For this truth is ſo deeply graven upon man's heart, that there is a God, that it is hardly poſſible to root it totally and conſtantly out of our minds, but Conſcience will ſome time or other diſcover that there are ſome Notions of a Diety remaining in the worſt of men. What mean thoſe accuſations of Conſcience, which even ſuch as profeſs themſelves Atheiſts, feel for ſecret ſins, which none know but themſelves, eſpecially in times of diſtreſs, and when they are in danger of death? They are intimations that there are apprehenſions, there is a God to whom men muſt be accountable even for their ſecret ſins. Why do Atheiſtical perſons fear and tremble when it Thunders and Lightens in a dreadful manner. Why did *Caligula* the Emperour, who

who feared no man on Earth, ſhew ſo much timerouſneſs when it Thundred and Lightned, that he got under his Bed? Their fears of God's judgments ſhew that there are ſome impreſſions of the Being of God remaining in the Minds and Conſciences of the moſt profeſſed Atheiſts.

4. If you will not be convinced of your folly in being of this ſingular and wicked Opinion, that there is no God, enjoy your Opinion to your ſelf, and pleaſe your ſelf in your own deluſion, and take your fill of ſin, but know whither you will believe it, or will not, that there is a righteous *God*, who will call thee to judgment for all theſe things, and will without repentance caſt you into Hell-fire for your ſins, and when you feel his vengeance in the other world, you ſhall never doubt any more whither there be a *God* to Eternity. For whatever Atheiſtical Opinions men hold on Earth, they ſhall ceaſe to be Atheiſts when they come in Hell.

§. *The deſpairing Drunkard's Plea, who thinks there is no hope of mercy for him, and therefore reſolves ſtill to go on in his ſins.*

Plea. 27. I have been ſuch a vile and wretched ſinner, and have lived ſo long in this ſin of drunkenneſs, that I am afraid there is no Mercy for me. And therefore I had as good enjoy what delight and pleaſure I can whilſt I live, ſeeing I muſt periſh when I die, If I did

apprehend there was any hope of Mercy for me, I would ſpeedily break off my evil courſes, and reform my life.

A. 1. Deſpair doth harden mens hearts to go on ſtill in their treſpaſſes. *Jer.* 18. 12. *And they ſaid, There is no hope, but we will walk after our own devices, and we will every one do the Imagination of his own evil heart.* And therefore we ſhould be careful that we do not give way to deſpairing thoughts concerning the mercy of God.

2. Though your caſe ſhould be hopeleſs, yet you had better break of your evil courſes, than go on to add ſin to ſin, for that will leſſen your torments in the other world.

3. There is hope upon your Repentance, that you may obtain mercy from God, though you have been as vile a Drunkard as any that lives upon the face of the Earth, For 1. The blood of Chriſt is of ſufficient vertue to waſh away the greateſt ſins of the greateſt ſinners in the world. *Joh.* 1. 23. *Behold the Lamb of God, which taketh away the ſins of the world.* All ſins though never ſo many for number, and never ſo heinous for nature are cleanſed away by the blood of Chriſt, from ſuch as repent and believe in him. *Joh.* 1. 7. *The blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* 2. The Lord for Chriſt his ſake hath promiſed remiſſion of ſins upon their repentance to the chiefeſt of ſinners, and ſuch as have continued ſo long

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in their ſins, that they have even wearied the patience of God to bear with them? *Iſa.* 1. 16, 17, 18. *Put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well—Come now let us reaſon together, though your ſins be as Scarlet, they ſhall be as white as ſnow, though they be red as Crimſon, they ſhall be as wool.* The moſt heinous ſins, ſuch as are like ſcarlet and crimſon of a deep die, ſhall be forgiven to ſuch as ceaſe to do evil. *Iſa.* 43. 24, 25. *Thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine Iniquities. I, even I, am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.* Though a man hath been a very wicked man, and led an evil Life, and committed abundance of ſin, yet upon his Repentance, God will pardon all his ſins, *Iſa.* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* 3. Abominable Drunkards, and other vile ſinners have obtained pardon of ſin through the blood of Chriſt, and Sanctification by the Spirit of Chriſt. 1 *Cor.* 6. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.* Such were ſome of you, that is, ſuch as are mentioned in the foregoing verſes, *Drunkards, Idolaters, Adulterers, abuſers of themſelves with man-*

Mankind, *Theives*, *Revilers*, *Extortioners*. And yet though ſome of them had been ſuch abominable ſinners, they were pardoned by the blood, and ſanctified by the Spirit of Chriſt. And therefore let no man though a great ſinner, though the chiefeſt of ſinners, ſay his caſe is deſperate, for there is mercy for him upon his Repentance. *Prov.* 28. 13. *Who ſo confeſſeth and forſaketh ſhall have mercy.*

Sect. 7, *An Exhortation to ſuch as are addicted to this ſin of drunkenneſs to break off their ſin.*

If drunkenneſs be ſuch a wofull ſin, then let me exhort all perſons that are addicted to this ſin of drunkenneſs, whether they be rich or poor, young or old, ſpeedily to break of their ſin, and to leave of their drunken courſes and companions. I entreat, and beſeech you for God's ſake, whoſe name is diſhonoured by this beaſtly ſin, and for the Lord Jeſus Chriſt's ſake, who ſhed his moſt precious blood to redeem you from this and your other ſins, and for the Holy Ghoſt's ſake, who is greived and vexed by your ſenſual courſes, and for the Goſpel's ſake, which is ſcandalized by your loſe Converſations, and for your own ſake, that you would not ruine your ſelves Body and Soul for ever, and for the Kingdom of Heaven's ſake, that you would not deprive your ſelves of the unſpeakable glory and joys of Heaven, rather than to leave off this ſwiniſh ſin, and for your Families that you would not ruine and corrupt your

your Families, and entail God's Judgments on your Poſterity, and for the Nation's ſake, that you would not pull down God's wrath upon the Land of your Nativity, leave off your drunkenneſs and company-keeping. If you have any regard to the honour of God, if you have any love to Jeſus Chriſt, if you have any reſpect to the Bleſſed Spirit of God, if you have any reſpect to your own welfare, either in this or the World to come, if you have any love to your Families, or to the Nation in which you live, break off this beaſtly, this ſottiſh, this bewitching, this abominable, this damnable ſin of drunkenneſs. To preſs on this Exhortation the more effectually, conſider,

1. If you will turn from this loathſome ſin of drunkenneſs, there will be exceeding great joy both in Heaven and Earth at your Converſion. Your Parents, and Godly Relations, that have prayed for you, and wept for your diſorderly courſes, they will rejoyce at your Converſion. *Prov.* 10. 1. *A wiſe Son maketh a glad Father.* The Miniſters of God will rejoyce exceedingly at your Converſion, for they have no greater joy in this World, than to ſee the fruit of their labours in the Converſion, Holy Converſation and Salvation of thoſe to whom they preach. *Joh.* 3*d. Epiſt.* 3. 4. *I rejoyced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth; I have no greater joy than to hear that my children walk in truth.* The Apoſtle

Paul

Paul had ſuch joy in the Converſion of the *Theſſalonians*, that he was not able to expreſs his joy, and his thankfulneſs to God for their Converſion. 1 *Theſ.* 3. 9. *What thanks can we render to God again for you, for all the joy, wherewith we joy for your ſakes before our God.* And the Saints and Servants of God will joy to hear of your Converſion. *Act.* 15. 3. *Declaring the Converſion of the Gentiles— they cauſed great joy unto all the brethren.* Yea more if you repent of your ſins, and turn from drunkenneſs, you will cauſe joy among all the Angels of Heaven. *Luk.* 15. 7, 10.

2. If you neglect or refuſe to break off this ſin of drunkenneſs, you will be grief to God and Men, and bring grief and ſorrow to your own Soul. You will grieve God that made you, and maintains you, that God in whom you live, and move, and have your being. *Gen.* 6. 5, 6. *God ſaw that the wickedneſs of man was great on the Earth— And it grieved him at his heart.* And by your hardneſs of heart, and perſiſting ſtill in your ſins, you will grieve Jeſus Chriſt, who ſhed his blood to ſave loſt man. *Mark.* 3. 5. *—Being grieved for the hardneſs of their hearts.* Your going on in this ſin in a rebellious manner will grieve the Holy Spirit of God. *Iſa.* 63. 10. *They rebelled and vexed his Holy Spirit.* You will be a grief to your Parents, *Prov.* 19. 13. *A fooliſh ſon is the calamity of his Father. Prov.* 17. 25. *A fooliſh ſon is a grief to his Father, and bitterneſs*

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to her that bare him. You will be a great grief to God's Miniſters, and to all Godly People. *Pſal.* 119. 136, 158. *Rivers of tears run down mine eyes, becauſe they keep not thy Law. I beheld the Tranſgreſſors, and was grieved, becauſe they kept not thy Word.* And you will bring great ſorrows to your own Soul. *Prov.* 23. 29, 30. *Who hath ſorrow — They that tarry long at the wine —* See alſo *Prov.* 5. 11, 12, 13, 14. And will you grieve God, and grieve your Parents, and grieve God's Miniſters, and all God's Servants, and pierce your own Soul through with many ſorrows, rather than leave off this grievous ſin of drunkenneſs?

What ſhall I ſay more to perſwade you to leave off this vile ſin of drunkenneſs? If teares would prevail with you, I would ſay with the Prophet, Oh that my head were waters, and mine eyes a Fountain of tears, that I might weep day and night before you, till I had prevailed with you to leave this abominable, this Soul deſtroying ſin of drunkenneſs. If the mercies of God would make any impreſſion upon your hearts, I would beſeech you by all the mercies of God, that ever you received, or hope to receive, either in this World, or in the World to come, to break off this beaſtly ſin. If God's promiſes would do any thing to lead you to Repentance, I might tell you what great things God hath promiſed to do for you, if you will leave of this, and your other ſins; He will give you a free, full and eternal par-don

pardon of all your Tranſgreſſions, he will give you his Heavenly Kingdom, where you ſhall have unſpeakable glory, fullneſs of joy, and Rivers of pleaſure for evermore, he will withhold no good thing from you. If you have any fear of God's judgments, I might tell you of the VVorm that dyeth not, of the Lake that burneth with Fire and Brimſtone, of blackneſs, of darkneſs, of being ſent from Chriſt's Judgment Seat, with a curſe into Everlaſting Fire, to have your abode with the Devil and his Angels, all which things, and more than the tongue of man can expreſs, will be your portion, if you break not off this damnable ſin of drunkenneſs. If any words or arguments will prevail with you, I could wiſh I had the tongue of Men and Angels, to ſpeak to you in the moſt perſwaſive manner, to leave off this Soul deſtroying ſin.

§. *The convinced ſinner's caſe conſidered, that is almoſt perſwaded to leave off this ſin.*

It may be ſome will ſay, my heart begins to relent, methinks I am almoſt perſwaded to leave off my drunkenneſs, and to become a new man, I am of the mind to bind my ſelf with a vow, and to make a ſolemn promiſe never to be drunk any more, what counſel would you give to one in my condition.

A. 1. Do not only almoſt, but altogether reſolve to leave off this ſin, elſe you will be but almoſt ſaved. If you be double minded, ſometimes of the mind to leave your ſins, and ſome-

ſometimes of the mind to keep them ſtill, you will be unſtable in all your wayes. *Jam.* 1. 8.

2. Do not only reſolve, and promiſe, and vow to forſake this ſin, but perform your vows and promiſes; As that man's Son dealt with his Father, whom his Father bid go and work in his Vineyard, he ſaid *I go Sir, but he went not. Matth.* 21. 30. So many men deal with God, they make promiſes to God to leave their ſins, but they perform them not. Now it is better not to make any vows or promiſes of Reformation, than after we have made them, not to perform them. *Eccl.* 5. 5. *Better it is that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay.*

3. Take heed of leaving this ſin for a time, and then returning to it again, as the dog doth to his vomit, and the ſow that was waſhed, to her wallowing in the mire, for the latter end of ſuch perſons is worſe than the beginning. 2 *Pet.* 2. 20, 21, 22.

4. Turn from all your other ſins as well as drunkenneſs, if you would find favour with God, and obtain the remiſſion of your ſins. It is not ſufficient to caſt away ſome of our ſins, but if we would eſcape Eternal Death, we muſt caſt them all away, and not allow our ſelves in any known ſin. *Ezek.* 18. 31. *Caſt away from you all your Tranſgreſſions where by ye have tranſgreſſed, and make you a new heart, and a new Spirit, for why will ye dye O houſe of Iſrael?*

§. *The*

§. *The lingring ſinner's plea anſwered.*

I am convinced I muſt leave off my drunken courſes, or elſe there is no Salvation for me, and I am purpoſed to do ſo, but I am deſirous to have a few merry bouts more at drinking, and then I will become a new man.

A. 1. Sinful luſts are inſatiable, it is not once or twice gratifying our ſinful luſts that will give ſatisfaction to our corrupt natures, but the oftner we fulfil the luſts and deſires of the fleſh, the more ſtrongly our hearts will be carried out after ſin. It is here as it is with the fire, the laying on new fewel makes the fire rage and burn more furiouſly, the adding of new acts of ſin, makes our luſts to rage and crave the more furiouſly for farther opportunities of ſin. *Ezek.* 16. 28, 29. As Idolaters and Adulterers are inſatiable in their luſts, ſo are drunkards, and other ſinners alſo. The ſluggard, the longer he lyeth in his bed, the lother he is to riſe. *Prov.* 6. 9, 10. So it is with the drunkard, the longer he lyeth in his drunkenneſs, the more unwilling he will be to leave it.

2. The time paſt is ſufficient, and too much which you have already ſpent in ſin, 2 *Pet.* 4. 3. and therefore you ſhould not waſt any more precious time in ſuch ſottiſh courſes.

3. Thy own heart, and the Devil deceive thee, in ſuggeſting ſuch thoughts as theſe, *I* will have but a merry bout or two more in drinking, and then *I* will leave this courſe; For it is likely thou haſt thought and reſolved

ſo

ſo many times heretofore, and yet nothing is done. When a Sermon hath come home to thy Conſcience, or when thou haſt been near unto death, or haſt met with ſome ſtartling providence, haſt thou not thought with thy ſelf, I will leave of my drunkenneſs, and what ſet a time for thy Repentance, and yet thou art fallen to it a freſh again. Sin is of a deceitful hardning nature, if it can but prevail with us to defer our Repentance, it will harden our hearts. *Heb.* 3. 13.

4. VVho can tell but the next merry bout which thou haſt with thy companions, thou may'ſt be taken out of the VVorld. VVhile *Job*'s children were eating and drinking wine in their Eldeſt Brother's houſe, they were all ſlain by a great wind that blew down the houſe, *Job* 1. 18, 19. VVhy may not ſudden death come upon thee when thou art drinking wine, and making merry, as well as on *Job*'s children. They were the children of a Godly man, their mirth was innocent mirth, yet were they cut off while they were drinking wine; And why may it not be ſo with thee alſo? The Rich man that ſaid to his Soul, eat drink, be merry, had his ſoul taken from him that very night. *Luk.* 12. 19, 20.

§. *The preſumptuous ſinner's Plea anſwered, who goes on in his ſin, preſuming that at what time ſoever he repents God will be merciful to him, and preſuming that he may live long.*

If any ſay, God is a merciful and gracious

God, and at what time ſoever a ſinner repents of his ſins, God will pardon him, and therefore I will repent of my evil wayes, but not yet, I will enjoy my ſinful delights a while longer, and then I will repent, and I doubt not but God will be merciful to me, and that I ſhall go to Heaven as well as other men.

A. 1. It is an horrible abuſe of God's mercy, to take occaſion from God's mercy to continue in ſin. Gods goodneſs ſhould lead us to Repentance, and therefore they that preſume upon *God*'s mercy, to continue and go on in their ſins, are guilty of deſpiſing the riches of *God*'s grace. *Rom.* 2. 4.

2. It is true that *God* hath promiſed to forgive penitent ſinners at what time ſoever they repent truly of their ſins, but he hath not promiſed to give Repentance to ſuch as refuſe to turn at his call, and go on in their ſins, preſuming that God will be gracious to them. True Repentance is never too late, but late Repentance is ſeldom true.

3. Though you be young and ſtrong, and like to live many years, yet it is dangerous to defer your Repentance on many accounts, as 1. Life is uncertain, ſome die in their full ſtrength, and the height of their proſperity, when they are at greateſt eaſe, they go down in a moment into the grave. *Job.* 21. 13, 23. Such as promiſe themſelves many years in this World, may not have one days continuance. *Luk.* 12. 19, 20. And if ſudden Death take you away before you have repented of your

your ſin, you are loſt for ever. 2. If your life ſhould be continued, God may take away the uſe of your underſtanding, and give you up to diſtraction, and perſons under diſtraction are not apprehenſive, what need they have of Repentance. 3. If you ſhould enjoy Life, and have the uſe of your underſtanding, yet who can tell whither God will give you repentance for your ſin, it may be he will give you up to your hearts luſts, inſtead of giving you repentance, and becauſe you refuſed to repent in the day that he offer'd you mercy, poſſibly he may ſwear in his VVrath, that you ſhall never enter into his reſt, as he did to the *Jews*, *Heb.* 3. 7, 8, 11. 4. If you ſhould repent, it may be it will be as *Judas* did repent, he grew deſperate, and hanged himſelf, he was ſo burdned and troubled in his Conſcience for his ſin, that he could not bear his burden, but went away and hung himſelf, *Matth.* 27. 3, 5. *Judas repented himſelf, ſaying I have ſinned, and went and hanged himſelf.*

4. Let ſuch as put off their repentance becauſe they are young and ſtrong, and like to live many years, or on any other account, conſider this, that if they do not repent now, it is moſt likely they will not repent, nor leave off their ſins as long as they live. For, 1. The longer you live in ſin, the leſs able you will be to repent, for continuance in ſin ſtrengthens ſin, and weakens the Soul. *Jer.* 13. 23. Cuſtom in ſin doth give ſin ſuch rooting in the heart,

that it will be as hard a matter for ſuch as have got a cuſtom of ſinning to leave their ſins, as it will be for a Blackamore to change his skin, or the Leopard his Spots. 2. The longer any man lives in his ſins, the leſs willing he will be to repent, for his inclinations to ſin will be ſtrong, and his averſneſs to holineſs greater, and his heart will be more hardned in ſin. *Heb.* 3. 12. 3. The longer a man continueth to provoke God, the leſs hope there is of his aſſiſtance, and giving us his grace, and the more ground for fear, that he ſhould ſay his Spirit ſhall no more ſtrive with us. 4. The World and the Fleſh and the Devil will be as tempting hereafter as they are now, and our hearts as ready, and more ready to yield than they are now.

§. *The plea of ſuch as ſay they would leave off their drunkenneſs, but they cannot. Helps againſt this ſin of drunkenneſs.*

If any ſay, I am abundantly convinced that Drunkenneſs is an abominable ſin, and I would leave it, but I cannot, I find it hath got ſuch power over me as that I can't withſtand it, What ſhall I do, that I may be able to leave this ſin?

A. It is no eaſie matter for a man that is accuſtomed to this ſin to leave it, it is of ſuch an enticing bewitching nature, and therefore having ſet out the greatneſs of this ſin, and anſwered the Pleas that are made uſe of to excuſe this ſin, I ſhall now propoſe ſome helps againſt this ſin. §. *Prayer*

§. *Prayer is a ſpecial help againſt Drunkenneſs, and all other ſin.*

1. Pray to God to give you his Holy Spirit to ſanctify your hearts, and to turn you from this, and from all your other ſins. When the Apoſtle had cautioned the *Epheſians* againſt Drunkenneſs, as a means and help againſt this ſin, he exhorts them to be filled with the Spirit. *Eph.* 5. 18. *Be not drunk with Wine wherein is exceſs, but be filled with the Spirit.* Now the way to get the Spirit of God is to pray for it. *Luk.* 11. 13. *Your heavenly Father will give the Holy Spirit to them that ask him.* By Prayer to God we may obtain help againſt all our ſins, ſuch as are ſtrongeſt, and of longeſt continuance. *Pſal.* 119, 2, 3. *Bleſſed are they that ſeek him with the whole heart, they do no iniquity.* Such ſins as we are moſt inclined to, that have dwelt in us a long time, and are become natural to us, may be overcome by the grace of God. *Jam.* 4. 5, 6. *The Spirit that dwelleth in us luſteth to envy, but he giveth more grace.* That is, God's grace is ſufficient for the ſubduing our ſtrongeſt Corruptions, and if we do ſeek to him with humble hearts, he will give us more ſtrength of grace, than there is ſtrength of ſin in us, whereby we ſhall overcome thoſe ſins that have dwelt longeſt in us, and to which our Hearts and Spirits are moſt ſtrongly enclined. But here ſome may ſay by way of diſcouragement.

Obj. 1. It is true, Prayer will do great

things with God, but it is ſaid, *Joh.* 9. 31. *We know that God heareth not ſinners*, and therefore to what purpoſe ſhould I that am a ſinner pray to God to give me his grace to leave and forſake my ſins, ſeeing God will not hear me.

A. 1. When it is ſaid God heareth not ſinners, it is to be underſtood of impenitent ſinners, of ſuch as love and delight in their ſins, and hate to be reformed, and turn a deaf Ear to the word of God, *Prov.* 28. 9. *He that turneth away his Ear from hearing the Law, even his Prayer ſhall be an abomination.*

2. As for ſuch ſinners as are deſirous to leave and forſake their ſins, there is hope for them if they pray to God for his grace, that he will hear them. The VVoman of *Samaria* that diſcourſed with Chriſt at *Jacob*'s VVell, was a great ſinner; ſhe lived with a man that was not her Husband, and ſo was an Adultreſs. *Joh.* 4. 16, 17, 18. She was a *Samaritan*, *ver.* 4. and the *Samaritans* were Idolaters, and did did not know what they worſhipped. *ver.* 22. *Ye worſhip ye know not what.* See alſo 2 *King.* 17. 24, 28, 29, 41. The *Samaritans* were a people of ill fame among the *Jews*. *Joh.* 8. 48. *Say we not well, thou art a Samaritan, and haſt a Devil.* This VVoman of *Samaria* had carried her ſelf unkindly to Chriſt, yet when he asked for a draught of water, though ſhe knew the VVell was deep, and that he had nothing to draw with, *ver.* 11. She did not grant him his requeſt, but inſtead of giving him water, ſhe gave

gave him a check, *ver.* 9. *How is it that thou being a Jew, asketh drink of me which am a Woman of Samaria, for the Jews have no dealings with the Samaritans.* Yet our Lord Jesus Christ incourageth this VVoman to pray, though a *Samaritan*, though one that lived with a man as her Husband, that was not her Husband; though she had carryed her self unkindly to Christ, he incourageth her to pray, and tells her if she had asked, he would have given her living water. *Joh.* 4. 10. *Jesus said unto her if thou knowest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water.* Oppressours and Unrighteous persons are great sinners, yet they are exhorted to seek the Lord, and have a promise, that if they seek God, they shall live. *Amos* 5. 6, 7. *Seek ye the Lord, and ye shall live-ye that turn judgment to Wormwood, and leave off righteousness in the Earth.*

Obj. 2. But I have such inclinations to drinking, and have been so long addicted to this sin, and am so enslaved to it, that I think it is in vain to pray for help against it, for I fear there is no hope that I should ever be made able to leave off this sin.

A. 1. There is nothing too hard for God. *Jer.* 32. 17. He that formed the Heavens and the Earth out of nothing, that brought light out of darkness, there is nothing too hard for him. He can enlighten those that are under

the greateſt ignorance and blindneſs, he can make thoſe that have carnal and vile hearts to become Heavenly and Spiritual. He can make the chief of ſinners to become the greateſt Saints. There is a poſſibility, yea, a probability that God may give repentance to ſuch as are the greateſt Slaves to Sin and Satan, that Satan leads them Captive at his pleaſure, and doth with them, even what he will, and oppoſe the means of their recovery; yet ſuch as theſe may be recovered out of the Devil's ſnare. 2 *Tim.* 2. 25, 26. *In meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them Repentance to the acknowledging of the Truth, and that they may recover themſelves out of the ſnare of the Devil, who are taken captive by him at his will.*

2. We have examples of God's Mercy and Grace in recovering other ſinners that have been as much enſlaved to their ſins as you are, and their hearts have been as much glued to their ſins as yours are, and have continued as long in their evil courſes as you have done. The Apoſtle tells us of ſome that were Servants to their ſins, and ſerved divers Luſts and Pleaſures, that were ſaved by the waſhing of Regeneration, and the renewing of the Holy Ghoſt. *Tit.* 3. 3, 5. The *Iſraelites* were exceedingly given and addicted to the ſin of Idolatry. Their hearts went after their Idols, and were glued to them. *Ezek.* 20. 16. *Their heart went after their Idols.* *Hoſ.* 4. 17. *Ephraim is*

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joyned to Idols. Yet when they bemoaned their ſins, and prayed to God to turn them from their ſins, God gave them grace to forſake their Idols. *Jer.* 31. 18, 20. *I have ſurely heard Ephraim bemoaning himſelf—Turn thou me and I ſhall be turned—I will ſurely have mercy upon him*—compared with *Hoſ.* 14. 8. *Ephraim ſhall ſay, what have I to do any more with Idols.*

Obj. 3. I have prayed to God often to give me Grace to leave off this ſin of drunkenneſs, but God doth not regard my prayers, this ſin prevails over me as ever it did, I find no help againſt this ſin by praying to God.

1. Do you not diſſemble in your hearts with God, when you pray for grace to leave this ſin; though you pray againſt this ſin, yet poſſibly you have no deſire, no mind, no intention to leave it, and this is a diſſembling with God. As the *Jews* diſſembled in their hearts when they ſent to the Prophet *Jeremiah* to pray for them, when they had no mind to do that which they deſired him to pray for. *Jer.* 42. 20. *Ye diſſembled in your hearts when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it.* So men may pray for themſelves, they may pray againſt their ſins, as if they had a mind to leave their ſins, and yet but diſſemble in their hearts with God, and not be really willing to break off their ſins.

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The Lord is nigh to all them that call upon him in truth. *Pſ.* 145. 18. If you would obtain what you pray for, you muſt heartily deſire what you pray for, elſe you do not pray in truth.

2. Do you watch againſt the Temptations and Occaſions that may draw you to this ſin? This you muſt do as well as pray againſt it, if you would have God keep you from it. *Matth.* 26. 41. *Watch and Pray that you enter not into temptation.* To pray againſt drunkenneſs, and yet to run your ſelves needleſly upon temptations, to go into idle and vain company, and to Taverns and Ale-houſes this is but a mocking of God.

3. Do you ſtrive againſt this ſin, and uſe means to avoid it, as well as pray againſt it. If not, that may be the reaſon why the Lord doth not anſwer your prayers. For we muſt ſtrive againſt ſin, as well as pray againſt it. *Heb.* 12. 4. *Striving againſt ſin.* When any evil Motions or evil Luſts ariſe into our hearts, and ſolicit us to gratifie them, we muſt not yield to them, but muſt deny the ſollicitations of ſin. *Tit.* 2. 12. Denying ungodlineſs and worldly Luſts. 1. *Pet.* 2. 11. *I beſeech you abſtain from fleſhly Luſts.*

4. You muſt wait as well as pray, if you would have your prayers anſwered. *Pſal.* 40. 1, 2. *I waited patiently for the Lord, and he inclined his Ear and heard my cry, He brought me up alſo out of an horrible pit, out of the miry Clay.* By the horrible Pit and miry Clay out of which the Lord brought *David* upon his cry-

crying and waiting on the Lord, ſome unde-ſtand his exceeding great afflictions and tro-bles out of which he obtained deliverance by Prayer. † Others interpret this Pit and miry Clay out of which *David* was delivered of his ſins, that defiled him like the mire, and cleaved and ſtuck faſt to him as the Clay;

† *de profando iniquitatum, ex vitijs carnalibus*, Aug.

And to warrant this interpretation we ſhall find, that ſinful Luſts are compared to a pit. *Prov.* 22. 14. *Prov.* 23, 27. And to the mire, *Iſa.* 57, 20. 2 *Pet.* 2. 22. Such as find their feet ſtick faſt in the miry Clay of their ſins, if they cry unto the Lord, and wait patiently upon him, he will bring them out of the miry Clay, and eſtabliſh their goings in his wayes, ſo as they ſhall not return to their ſins agair.

§. *Conſideration of the evil and danger of this ſin, will help us to forſake it.*

2. Conſider ſeriouſly with your ſelves the evil and horrible Nature of this ſin of drunkenneſs, and what the latter end of it will be. It offends and diſpleaſeth God, it is a trampling under foot the blood of Chriſt, who ſhed his blood to redeem us from our vain converſations, it makes a man like a Beaſt, yea, worſe than a beaſt, it ruines your Bodies, deſtroys your Souls, waſts your Eſtates, blemiſheth your reputations, will undo your Families, it is the Nurſery of all manner of wickedneſs, though it be pleaſant for a while, at the laſt it will bite like an Addar, and ſting like a Ser-

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pent, It will moſt certainly ſhut you out of Heaven, and plunge you in the depths of Hell. A ſerious conſideration of their wayes is uſeful and beneficial for all ſorts of perſons. Good men by pondering their wayes, may reform what is amiſs in them. *Pſ.* 119. 59. *I thought on my wayes, and turned my feet unto thy teſtimonies.* And ſuch as are wicked, and graceleſs perſons, by conſidering their ways, may be led and brought to repentance. *Ezek.* 18. 27, 28. *When the wicked man turneth away from his wickedneſs that he hath committed–he ſhall ſave his ſoul alive. Becauſe he conſidereth and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.* Mark thoſe words, becauſe he conſidereth and turneth away from all his tranſgreſſions. A ſerious conſideration of our wayes will help us to turn from all our tranſgreſſions. The want of a due conſideration of our ways, is the reaſon why men commit and continue in abominable impieties. *Hoſ.* 7. 1, 2. *They commit falſehood, and the Thief cometh in, and the troop of Robbers ſpoileth without, and they conſider not in their hearts that I remember all their wickedneſs.*

§. *Reading, Hearing, and Meditating on God's word, a great help againſt Drunkenneſs, and all other ſins.*

3, Read the Scriptures diligently, attend on the Preaching of God s word, Meditate on what you read and hear, this will be a means

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to reclaim you from drunkenneſs, and all other ſinfull and deſtructive courſes. The Word of God hath a converting power in it, and when it is ſet home by the Spirit of God, it will convert a ſinner from the error of his wayes. *Pſal.* 19. 7. *The Law of the Lord is perfect converting the Soul.* It was by God's word that *David* was kept from ſinning againſt God. *Pſal.* 119. 11. *Thy word have I hid in mine heart that I might not ſin againſt thee.* It was by God's word that he was kept from ſinfull and deſtructive courſes. *Pſal.* 17. 4. *By the word of thy lips, I have kept me from the paths of the deſtroyer.* The reading of the Scriptures is a great help to bring men to the knowledge and the fear of the Lord, and to make them leave and forſake their ſins. *Deut.* 31. 11. 12. *Thou ſhalt read this Law before all Iſrael in their hearing, – that they may learn, and fear the Lord your God, and obſerve to do all the words of this Law.* And as reading the Scriptures, ſo hearing the word of God preached is a powerfull means to reclaim men from their ſins, and bringing them to Salvation. 1 *Cor.* 1. 21. *It pleaſed God by the fooliſhneſs of preaching to ſave them that believe. Rom* 10. 17. *So then Faith cometh by hearing.* Meditation alſo on what we read and hear out of God's Word, is a ſpecial means to encline our hearts to ſhun thoſe wayes that are forbidden, and walk in thoſe wayes that are commanded in God's Word. *Pſal.* 119. 15. *I will meditate in thy Precepts, and have reſpect unto thy wayes.*

§. *The*

§. *The belief of the truth of thoſe things which the Scriptures ſpeak concerning this ſin, is an help to our forſaking it.*

4. Lay to heart and believe the truth of thoſe things which the Scriptures ſpeak concerning drunkards and drunkenneſs. As namely, that drunkenneſs is a manifeſt work of the fleſh, concerning which the Lord tells again and again, that they which do ſuch things ſhall not inherit the Kingdom of God. *Gal.* 5. 19, 20. 21. It will as certainly exclude a man out of Heaven as Murder and Adultery, or any other ſin. We are told plainly in God's word, that drunkards ſhall not inherit the Kingdom of Heaven. 1 *Cor.* 6. 9, 10. *Be not deceived, neither Fornicators, nor Drunkards ſhall inherit the Kingdom of God.* And that Hell is prepared for drunkards, and doth as it were open its mouth to receive them, and that ſuch as follow after ſtrong drink, and enflame themſelves with wine, though there be multitudes of them, and ſome of them very jolly men, and live in great pomp and ſplendor, their pomp and their multitude, and their glory, ſhall deſcend into Hell. *Iſa.* 5. 11, 14. The Scriptures tell us plainly, that ſuch as drink till they are drunken, the Lord will cut them aſunder, and give them their portion with unbelievers. *Luk.* 12. 45, 46. And where ſhall unbelievers have their portion? In Hell fire. *Rev.* 21. 8. *The unbelieving ſhall have their part in the Lake that burneth with Fire and Brimſtone.* So that it is

evident

evident from the Scriptures, that drunkards ſhall moſt certainly be ſhut out of the kingdom of Heaven, and be caſt into Hell fire. For nothing is more certainly true than what God hath revealed in the Scriptures; And therefore let me reaſon a little with all thoſe drunkards, into whoſe hands this diſcourſe ſhall come, about the certainty of their damnation, if they perſiſt in their drunken and ſottiſh courſes.

Suppoſe all the Miniſters that are this day upon the face of the earth, and all the knowing and wiſe men in the World, ſhould come to thee, and tell thee if thou doſt not leave of thy drunkenneſs, thou wilt certainly be ſhut out of Heaven, and be caſt into Hell, would this ſtartle thee? That which the Lord tells us in his Holy Word, is more certainly true, than what is told us by all the men of the world: For all men are fallible and ſubject to miſtakes, and may be overtaken with a lye, but God is infallible, and is a God that cannot lye. *Rom.* 3. 4. *Let God be true, and every man a lyar.*

Suppoſe one of thy drunken companions that dyed in his ſins, and is now in Hell, ſhould be permitted to come from the dead, and ſhould tell thee, Hell fire is an intolerable torment, for I have been in it, and I am ſent by God to thee, to tell thee except thou doſt repent of thy ſins, and leave of thy drunkenneſs, thou ſhalt as certainly go to Hell as I, or any other ſinner, would this make thee leave thy ſin? Or ſuppoſe one of thy Godly Friends or Acquain-

quaintance that is now in Heaven, ſhould come to thee from Heaven and ſay, I am ſent from God to tell thee, that except thou doſt repent and leave off thy drunkenneſs, thou ſhalt ſurely be caſt into Hell; would this ſtartle thee? wouldſt thou believe this Meſſage, would this make thee repent: God's word is more to be credited, and a more forcible means to perſwade men to repent, than a meſſage brought by a Saint or Sinner riſen from the dead. *Luk.* 16. 30, 31. *If one went from the dead, they will repent*; *And he ſaid unto him, if they hear not Moſes and the Prophets, neither will they be perſwaded, though one roſe from the dead.*

Suppoſe an Angel ſhould call to thee out of Heaven, when thou art at a Tavern or an Alehouſe, and ſay, O thou drunkard, except thou doſt repent thou ſhalt ſurely go to Hell! Or ſuppoſe an Angel ſhould bring thee a Liſt of the names of thoſe that ſhall be condemned at the day of judgment, would this ſtartle thee to ſee thy name in that Liſt? When the Scripture tells thee that no drunkard ſhall inherit the Kingdom of God, but they ſhall all without Repentance be caſt into Hell-fire, that is more certain, than if thou heardeſt a voice from Heaven, telling thee thou art a damned creature, or then if thou ſaweſt thy name in the Liſt of thoſe that are to be damned, for there is as great, or a greater certainty in what we read in the Scriptures, than in what we hear ſpo-

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ken by a voice from Heaven. 2 *Pet.* 1. 18. 19. *And this voice which came from Heaven we heard—We have alſo a more ſure word of Proph-ſy.*

Suppoſe the Lord himſelf ſhould come and ſpeak to thee in a dream, as he did to *Abimelech. Gen.* 20. 3. *God came to Abimelech in a dream by night, and ſaid unto him, behold thou art but a dead man, for the woman which thou haſt taken, for ſhe is a mans wife,* Suppoſe I ſay, the Lord himſelf ſhould ſay to thee in a dream, or a viſion: Behold thou art a damned creature, for the evil courſes that thou takeſt, if thou doſt not break off thy drunkenneſs, I will caſt thee into Hell-fire; would not this make thee leave off thy drunkenneſs? The Lord tells thee in his Word, that drunkards ſhall not inherit his Kingdom, but ſhall be caſt into that Lake which burneth with Fire and Brimſtone; And what God ſaith to thee in the Scriptures is as much to be regarded, is as true and certain as what he ſaith to us in a dream or viſion; or by an audible voice from Heaven.

What the Scripture ſaith, God ſaith, for the Scriptures are God's Word, and therefore what the Scripture ſaith ſhall be, is as certain to come to paſs as if it were already done. What the Scripture ſaith is more ſure and certain than what we ſee with our eyes, or hear with our eares, or feel with our hands, for our ſenſes are fallible. When *Iſaac*'s eyes were dim, he miſtook *Jacob* for *Eſau*, though

he heard him ſpeak, and felt him with his hands, but what the Scripture ſaith is infallible – For all Scripture was given by inſpiration of God, and God is an infallible God. And therefore know O drunkard, whoſoever thou art that readeſt theſe lines, that if thou doſt not leave off thy drunkenneſs, thy damnation is more certain than any thing that thou ſeeſt with thy eyes, or heareſt with thy eares, or feeleſt with thy hands. Thou art as ſure to go into Hell-fire, as if thou wert there already; Thou art as ſure to be ſhut out of Heaven, and caſt into Hell, as if thou heardeſt a voice from Heaven, telling thee thou art a damned creature.

As the Apoſtle ſaid to the *Galathians. Gal.* 3. 1. *O fooliſh Galathians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, Crucified among you*; In like manner may I ſpeak to drunkards; Oh fooliſh drunkards, who hath bewitched you that ye ſhould not obey the Commandment of God, who commands you to leave off your drunkenneſs, when as it is evidently ſet forth in the Scriptures, that no drunkards ſhall inherit the Kingdom of God. Surely drunkards either do not read the Scriptures, or if they do read them, they do not believe what they read, or if they believe the truth of the Scriptures, they ſlip out of their minds, and they do not lay them to heart, for if they did really believe that their drunkenneſs would ſhut them out of Heaven,

ven, and caſt them into Hell, they would break of this damnable ſin. And this may be one reaſon, why Drunkards ſhall have their portion with Unbelievers. *Luk.* 12. 45, 46 Becauſe whatever they may profeſs outwardly, they are inwardly, and in heart Unbelievers.

§. *They that would avoid drunkenneſs, muſt ſhun the occaſions of this ſin.*

5. They that would get rid of this ſin of drunkenneſs muſt avoid and ſhun the occaſions of this ſin. What is ſaid of the wild aſs, *Jer.* 2.24. *In her occaſion who can turn her away?* may be applyed to the vile and ſinful heart of man. It is an hard matter to turn the heart away from ſin, when a man hath a fit, convenient, and enticing occaſion for the commiſſion of ſin. We muſt be careful that we do not put an occaſion of falling in our Brothers way, *Rom.* 14. 13. *Judge this rather, that no man put a ſtumbling or an occaſion to fall in his brothers way.* And if we muſt not put an occaſion of falling in our Brothers way, then ſurely we muſt remove all occaſions of falling into ſin out of our own way. If any ſay, what are the occaſions of this ſin of drunkenneſs which you would have us to avoid.

A. 1. Do not keep Company with drunkards, be not amongſt them when they have their drinking bouts, for the being in their company when they are drinking together, may prove a ſnare to you, and occaſions your being overtaken with the ſin of drunkenneſs.

There is ſo much evil and danger in being among drunkards, that ſober men that have any regard to the Commandments of God, and to their own wellfare, ſhould avoid as much as they can coming into their company. *Prov.* 23. 20, 21. *Be not amongſt Winebibbers— For the Drunkard ſhall come to poverty.* Here are two things obſervable, 1. A Command from God not to come amongſt VVine-bibbers. 2. The reaſon of this command, *for a drunkard ſhall come to poverty*—As much as to ſay, To be amongſt VVinebibbers is the way to become drunkards, and by becoming Drunkards, Men are brought to poverty. As keeping company with angry and furious men, we ſhall learn their ways, andbecome furious like unto them. *Prov.* 22. 24, 25. *Make no Friendſhip with an angry man, and with a furious man thou ſhalt not go, leſt thou learn his ways, and get a ſnare to thy Soul.* So by keeping Company with Drunkards, we are in danger to learn their ways, and to get a ſnare to our Souls.

2. Avoid going to Ale-houſes and Taverns, if you would avoid drunkenneſs. For by being in ſuch Places you are under a temptation to ſin by exceſs of wine and ſtrong Drink. *Solomon* adviſeth thoſe that would ſhun the ſin of uncleanneſs, not to come near the door of an Harlots houſe, leſt being near her door, they ſhould be drawn to go into her houſe, and bring diſhonour to them by committing that ſhameful ſin of uncleanneſs, *Prov.* 5. 8, 9.

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Remove thy way far from her, and come not nigh the door of her houſe, leſt thou give thine honour unto others, and thy years unto the cruel. The like advice may I give to ſuch as are inclined to the ſin of drunkenneſs. Keep from Taverns and Ale-houſes, come not near ſuch Places, leſt you be tempted by Satan and your own hearts, to go in and be overcome with VVine and ſtrong drink.

3. Avoid laying VVagers, or playing at Cards or Dice, or any ſuch like Games for VVine or ſtrong Drink, for this is an occaſion of much evil, and very frequently draws perſons to drink unto unceſs.

4. Avoid drinking healths, which though it be a common practice amongſt many perſons, yet it is condemned by many ſoled and judicious perſons for a great evil; See *Voetius. Tom.* 3. *p.* 1217. who gives ſeveral reaſons againſt this practice. If any ſay, I can refuſe any health, but the King's, and if the King's health be put upon me, my loyalty ſhall be queſtioned. It was a wiſe Speech of a Lord Chancellour oft noted by Mr. *Harris.* I will pray for the Kings Health, and drink for my own. This can be no teſt of loyalty, for prohibited by the Kings Proclamation.

§. *Temptations to this ſin to be watched and reſiſted.*

6. If you would not be overcome with wine or ſtrong drink, watch and pray againſt, and reſiſt the temptations that you meet with to

this Sin. It is our bleſſed Saviour's counſel. *Watch and Pray that you enter not into temptation. Matth.* 26. 41. And we had need watch and pray that we enter not into temptation, becauſe our corrupt natures are eaſily drawn to ſin when we meet with temptations to ſin. And therefore we had need watch and ſtrive, and reſiſt temptations, and beſides, our own endeavours to pray for God's Grace to aſſiſt us. I will inſtance in ſome times of temptation, wherein we had need be very watchful that we fall not into this ſin.

1. When we are at Feaſts, or in the Houſes, or in the Company of great perſons, where there is great plenty of Wine and ſtrong Drink, that a man may take his fill of free coſt and he is called upon to eat and drink abundantly, if a man be not very watchful and careful of himſelf at ſuch a time, he is in danger to fall into exceſs. *Prov.* 23. 1, 2. *When thou ſitteſt to eat with a Ruler, conſider diligently what is before thee, and put a knife to thy throat, if thou be a man given to thy appetite.* Rulers Tables are furniſhed with variety of the choiceſt meats, and plenty of all ſorts of wine. *Neh.* 5. 18. And therefore ſuch as eat with Rulers, ſhould conſider diligently what is before them, that is, they ſhould conſider, and that diligently what ſnares and temptations are before them, and what danger they are in to offend God by exceſs of eating and drinking, when they have ſuch variety and plenty before them of thoſe things

things that may entice them to exceſs. And beſides that caution, *conſider diligently what is before thee.* There is another awakening expreſſion. Put a knife to thy Throat, if thou be a man given to thine appetite, that is, 1. Stand in as much awe, and be in as great fear of offending God by thine exceſs in eating or drinking, as a man is in fear of offending that hath a knife put to his Throat 2. Look upon thy Soul to be in as great danger of periſhing by intemperance when thou art at a great man's table, as thy body is in danger of periſhing when thou haſt a knife at thy Throat. Or, 3. Put a knife to thy Throat, that is, uſe all means poſſible to mortifie and reſtrain thine inordinate appetite, 'tis like the expreſſion, *Pſ.* 39. 1. *I will keep my Mouth with a bridle.* that is, I will force my ſelf to be ſilent, I will refrain from ſpeaking, I will keep in ſuch words as are unſeemly, though they would be breaking out. So put a knife to thy Throat, that is, reſtrain thine inordinate affections, force thy ſelf to be temperate in eating and drinking. Many think that it is a deſirable thing to be invited to feaſts with great men, to eat at a Rulers Table, and they have a longing mind after ſuch things, but let them hear what *Solomon* ſaith in this caſe. *Prov.* 23. 3. *Be not deſirous of his dainties, for they are deceitful meat.* The greater dainties are on the Table, the greater is the danger. The Daintier our Meat and Drink is, the more deceitful. For

while dainties pleaſe the Palate, if they allure us to intemperance, they kill the *Soul*. And is not that deceitful, that comes with an appearance of pleaſure, and deſtroys both Body and Soul.

2. You are under a temptation to this ſin, when ſenſual Luſts ariſe in your hearts, or evil motions are put into your minds by Satan, whereby you are enticed and enclined to go to Taverns and Ale-houſes, to be merry among your jovial Companions. *James.* 1. 14. *Every man is tempted, when he is drawn away of his luſt, and enticed.* Now when ſuch Luſts or inordinate deſires after wine or ſtrong drink ariſe in your hearts, do not gratifie them, do not make any proviſion for their ſatisfaction. *Rom.* 13.14. *Make no proviſion for the Fleſh, to fulfil the luſts thereof.* But withſtand, reſiſt, and deny their ſolicitations, hearken not to their enticings, but liſt your heart to God to ſubdue your evil inclinations, and attend the the works of your callings. When the luſts of our hearts ſolicit us to evil, we may give a double reply to them, *Non licet.* How ſhall I do this great wickedneſs, and ſin againſt God. And *Non vacat.* I am not at leiſure. We may reply as *Nehemiah*, *Neh.* 6. 3. When we are employed and diligent in our callings, we have a great advantage againſt the luſts of our own heart, and the temptations of Satan by not being at leiſure to attend their motions. When we are idle, and out of employment,

our

our own ſins, and Satans temptations have a great advantage on us, and will eaſily prevail over us.

3. You are under a temptation to this ſin, when your drunken companions entice and call you to go to the Alehouſe, or when being there they urge and importune you to drink more than is meet. In this caſe remember what the Lord ſaith, *Prov.* 1. 10, 15, 18. *My Son if ſinners entice thee conſent not— my ſon walk not thou in the way with them, refrain thy foot from their path. They lay wait for their own blood, they lurk privily for their own lives.* If one ſhould entice you to an Alehouſe, to murder you when he comes there, if you knew this before hand, would you go with him. They that entice you to Alehouſes, and make you drunk when you come there, do a worſe thing than murder your Bodies, for they draw you to that ſin which will damn your Body and Soul for ever, and that is a worſe hurt than murder. What *Solomon* ſaith of ſuch as yield to the enticing of an Harlot. *Prov.* 7. 21, 22, 23. *With much fair ſpeech ſhe cauſed him to yield.— He goeth after her ſtrait-way, as an Ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks, till a Dart ſtriketh through his Liver, as a bird haſteth to the ſnare, and knoweth not that it is for his Life.* The ſame is applicable to thoſe that yield to the enticing of drunkards, or other ſins. When they yield to their enticings, and go along with them, they go as an

Ox

Ox to the ſlaughter, that they follow them to their own deſtruction, as ſurely, though they conſider it as little, as the Ox that goeth to the ſlaughter; they go as a Fool to the correction of the ſtocks, when once they are got in, they can as hardly get out, as a man can get his feet out of the Stocks. Till a dart ſtrike through his Liver; that is, till he be certainly ruined, body, and Soul. If a dart go through the Arm or Thigh, that wound may be cured, but if it ſtrike through the Liver, it is certain death, there is no cure for ſuch a wound. As a bird haſteth to the ſnare, and knoweth not that it is for his life. A ſnare taketh ſuddenly, and holdeth ſurely. Such is the caſe of thoſe that follow the enticing of Sinners, they as little conſider that they are doing that which will deſtroy their *Souls*, that their lives lie at ſtake, as the bird doth that haſtneth to the ſnare, ſhe looks for meat, but looſeth her life, ſo doth the Drunkard that is taken in the ſnare of evil Company, he looketh for pleaſure, but looſeth his Soul.

4. You are under a temptation to exceſs of drinking, when you meet with brisk and pleaſant Wine, or other pleaſant drink, that which is pleaſant to the Eye, or pleaſant to the Taſt. The moſt pleaſing Wine, or other drink it taken exceſſively, will bite like a Serpent, and ſting like an Addar, *Prov.* 23.31, 32.

§. *In-*

§. *Inordinate affection to Wine and ſtrong drink, to be mortifyed by ſuch as would avoid drunkenneſs.*

7. Let ſuch as would avoid drunkenneſs, mortifie their inordinate affection to Wine and ſtrong Drink. This is neceſſary, becauſe the inordinacy ofthe affections to VVine, or ſtrong Drink, is is ſinful and offenſive to God, as well as the act of Drunkenneſs. It is evil to have the mind and heart hanging after Taverns and Ale-houſes, as well as to be a frequenter of thoſe places. He is a Drunkard in his heart, that hath an inordinate Affection to Wine or ſtrong Drink, as well as he committeth Adultery with a Woman in his heart, that luſteth after her in his heart. Beſides this inordinate affection to Wine or ſtrong Drink is the root of this ſin of drunkenneſs. We do not lay the Ax to the root of Drunkenneſs, if we only indeavour to forbear the actual Commiſſion of this ſin, and do not endeavour to mortifie our inordinate affections. A man may purpoſe, and make vows, and uſe other means to break off this ſin, but if there be in his heart an inordinate affection to VVine or ſtrong drink, he will not be able to leave off his drunkenneſs. But here ſome may ſay,

How ſhall we get our inordinate affections to wine and ſtrong drink mortifyed.

1, Seek after Union with Jeſus Chriſt. It is through Union with Chriſt that we receive vertue from him for the crucifying of our ſinful Luſts, and inordinate affections, *Gal.* 5.24. *They that*

that are Chriſt's, have crucifyed the Fleſh with the affections and Luſts. The affections cleave ſo faſt to ſin, and are carried out ſo inordinately after the Creatures, that nothing leſs than Grace given to us from Jeſus Chriſt, can turn the heart from ſin, and place the affections on right objects. VVe may think our ſelves free, but we ſhall never be free indeed from the ſlavery of ſin and inordinate affections, till Jeſus Chriſt makes us free. *John.* 8. 36. *If the Son ſhall make you free, then ſhall ye be free indeed.*

2. Be convinced and perſwaded in your judgments of the great evil that is in ſetting your Affections inordinately on VVine, or ſtrong Drink, or any other Creature. VVhen man was in his ſtate of Innocency, his judgments ruled his affections, and when God recovers man out of his fallen Eſtate, he works upon and regulates his affections, by enlightning, and renewing the Mind. *Col.* 3. 10. *And have put on the new man which is renewed in knowledge.* Knowledge hath a great influence on renewing the Man, that is, all the Faculties of the Soul. Underſtand therefore, and be perſwaded in your Judgments and Conſciences, that there is much evil in ſetting your affections inordinately on VVine and ſtrong Drink, or any other Creatures. I will inſtance in ſome of thoſe evils. 1. Such as love wine or ſtrong drink inordinately make not the Lord their God, but make *Bacchus* their God. VVhat a man loves moſt and beſt, that is his God. They that have ſuch a love for wine

and

and ſtrong drink, that they value not the tranſgreſſing of the Command of God to take their fill of their drink, they love their drink more and better than they love God, and ſo make their drink their God. 2. Sinful Luſts, and inordinate affections tend to the Soul's ruine and deſtruction. They are the banes, the poyſon of our immortal Souls. 1 *Pet.* 2. 11. *Abſtain from fleſhly Luſts which war againſt the Soul.* By fleſhly luſts, underſtand all the evil deſires and inordinate affections of our corrupt natures. And ſhall we cheriſh and imbrace that which is and will be the deſtruction of our Souls? 3. VVeigh well the evils and miſchiefs that ariſe from the love and following after ſtrong drink, and from exceſſive drinking, which are ſet down *Sect.* 4.

3. The way to mortifie inordinate affections to Earthly things, is to ſet our affections on things which be above, and to get a well-grounded hope of our enjoying the Glory and Pleaſures of the VVorld to come. *Col.* 3. 2, 4, 5. *Set your affections on things above—When Chriſt who is our Life ſhall appear, then ſhall ye appear with him in glory. Mortifie therefore your Members which are upon the Earth—inordinate affection.* As it is in caſe of exceſſive bleeding, by opening a Vein, the courſe of the blood is turned, and thereby immoderate bleeding at the Noſe is ſtayed. So here when our affections run out inordinately to Earthly things, the ſetting our affections on things

above,

above, will turn the ſtream of our affections, that they will not as formerly run out after the world. VVe ſhall taſt ſuch ſweetneſs in Heavenly things by ſetting our affections on them, that we ſhall not deſire the delights and vanities of the world; *Pſal.* 63. 5, 6. *My ſoul ſhall be ſatisfied as with marrow and fatneſs — When I remember thee on my bed, and meditate on thee in the night watches.* The *Pſalmiſt* found ſuch ſweetneſs and delight in God, that he had what he could deſire, he was ſatisfied, and did not deſire the delights and pleaſures of the world, he was abundantly pleaſed and ſatisfied in his enjoyment of God.

§. *The right uſe of eating and drinking, a means to prevent drunkenneſs.*

8. Learn the right uſe of eating and drinking, for that will be a means to prevent the abuſing your ſelves, and abuſing God's good creatures by ſurfetting and drunkenneſs, and to this end obſerve theſe Rules.

1. Eat and Drink to the glory of God. 1 *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.* Eat and drink as in God's ſight, ſeeking his Bleſſing, and giving him praiſe, being carefull that you do not offend or diſpleaſe him in eating or drinking.

2. Eat and drink for ſtrength, to fit you for the ſervice of God and your Generation. *Eccl.* 10. 17. *Bleſſed art thou O Land, when thy Princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs.*

3. Eat

3. Eat and drink for the preſervation of your health, not to the prejudice of your health. *Act.* 27. 34. *I pray you to take ſome meat, for this is for your health.*

4. There is a Lawful delight in eating and drinking, ſo it be uſed with moderation. *Judg.* 19. 5. *Comfort thine heart with a morſel of bread, Pſal.* 104. 15. *Wine that maketh glad the heart of man. Eccl.* 9. 7. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy work.* Only here be careful, that your delight in eating and drinking do not tranſport you to exceſs therein, either to the diſhonour of God, or the unfitting your ſelves for the ſervice of God, or the ſervice of your Generation, or the prejudice of health, for then it is ſinful.

The obſerving theſe Rules will prevent you being overcharged with ſurfitting and drunkenneſs.

§. *Being filled with the Spirit will prevent drunkenneſs; How we may be filled with the Spirit?*

9. Seek to be filled with the Holy Spirit, that will be a ſpecial help to keep you from the ſin of drunkenneſs. *Eph.* 5. 18. *Be not drunk with wine wherein is exceſs, but be filled with the Spirit.* The Apoſtle gives this direction to prevent drunkenneſs, to be filled with the Spirit; VVhereas he might have ſaid, thou bidſt us not to be drunk with wine, but how ſhall we help it, he adds, be ye filled with the Spirit.

Tem-

Temperance is a fruit of the Spirit. *Gal.* 5. 22. 23. *The fruit of the Spirit is Love, Meekneſs, Temperance.* — Such as are filled with the ſpirit, the ſpirit will teach and help them to be very temperate in eating and drinking. Intemperance and other ſins ſtick ſo cloſe to us, and have gotten ſuch power over us, that they cannot be mortified but by the ſpirit of God. *Rom.* 8. 13. *If ye through the ſpirit do mortifie the deeds of the body ye ſhall live.* There is no mortifying any ſin but by the help of the ſpirit, and with the help of the ſpirit we may be able to mortifie all ſin. *Gal.* 5. 16. *This I ſay then, walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh.* Some might enquire what courſe ſhall we take that we may ſubdue the luſts of the fleſh, the Apoſtle directs to a ready way for getting power over all luſts, and it is this, that we get and walk in the ſpirit; But ſome may ſay,

How ſhall we come to be filled with the ſpirit?

A. 1. By earneſt longings, and fervent Prayers to God to give us, yea to fill us with his Holy Spirit. *Luk.* 11. 13. *Your Heavenly Father will give the Holy Spirit to them that ask him. Pſal.* 81. 10. *Open thy mouth, and I will fill it. Pſal.* 107. 9. *He ſatisfieth the longing ſoul, and filleth the hungry with goodneſs.*

2. By acting Faith on God's Promiſes, where he hath promiſed to give his ſpirit in an abun-

abundant and plentiful meaſure to us. The more full we are of Faith, the greater fulneſs we ſhall have of the ſpirit. *Act.* 6, 5. *They chooſe Stephen, a man full of Faith, and of the Holy Ghoſt.* Now we have divers promiſes wherein the Lord hath promiſed to pour out his ſpirit richly and abundantly upon us. *Iſa.* 44. 3. *I will pour water upon him that is thirſty and floods upon the dry ground.* By water and floods, we are to underſtand a plentiful effuſion of the ſpirit, as the words following ſhew us. *I will pour my ſpirit on thy ſeed*— See alſo *Joh.* 7. 38, 39.

3. Be careful you do not quench nor grieve the Holy Spirit, after the Lord hath given any meaſure of it to you, either by the Omiſſion of known duties, or the Commiſſion of known ſins; For thereby you will hinder farther Communications of the ſpirit.

But ſome may ſay, I am afraid God will not fill me with his Holy Spirit, becauſe I have been ſuch a vile and ſinful creature, though I ſhould ſeek unto him.

A. God through, and for the ſake of Jeſus Chriſt, will ſhed abroad his ſpirit abundantly on thoſe that have been vile and great ſinners, if they turn to the Lord, and make their ſupplication to him. *Prov.* 1. 23. *Turn you at my reproof, behold I will pour out my ſpirit unto you.* This promiſe is made to ſuch as have been very great ſinners, to ſuch as loved ſimplicity, hated knowledge, delighted in ſcorning, as we may

may ſee in the fore-going verſe, yet even to theſe upon their turning, God promiſeth to pour out his ſpirit. See alſo *Tit.* 3. 5, 6. *According to his mercy he ſaved us by the waſhing of Regeneration, and the renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.* Theſe perſons on whom God through Jeſus Chriſt, did ſhed abroad his ſpirit abundantly, had been great ſinners, as we may ſee, *ver.* 3. *They were ſometime fooliſh, diſobedient, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another,* yet on them for Chriſt's ſake the Lord did ſhed abroad his ſpirit abundantly.

§. *Putting on the Lord Jeſus is a ſpecial help againſt drunkenneſs, and all other ſins; How we are to put on Chriſt.*

10. If you would caſt off this ſin of drunkenneſs, put on the Lord Jeſus Chriſt for the puting on Chriſt, will help you to put off your drunkenneſs and all your other ſins. *Rom.* 13. 12, 13. *Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, but put ye on the Lord Jeſus Chriſt.* The Apoſtle doth not bid us put on temperance that we eſcape rioting and drunkenneſs, or put on chaſtity as a remedy againſt wantonneſs, or put on love and peace as a remedy againſt ſtrife and envying, but as a remedy againſt drunkenneſs, and all the other ſins, he bids us put on the Lord Jeſus Chriſt.

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The putting on Chriſt will help us to put off drunkenneſs and all other vicious courſes. But ſome may ſay what is it to put on the Lord Jeſus Chriſt, and how and when may we be ſaid to put on Chriſt?

Anſ. 1. We put on Chriſt by faith, when we put on a garment we apply it to our bodies, So we put on the Lord Jeſus Chriſt, when we make application of him, and his ſaving benefits to our ſouls Chriſt is to be put on not only for juſtification from the guilt, but alſo for ſanctification from the filth and power of ſin. For he hath righteouſneſs and holineſs, merit and ſpirit for ſinners; wherein all that believe in him do communicate with him. This is abſolutely neceſſary for the mortification of this and all other ſins, the power of ſin can never be ſubdued but by the power of Chriſt. *Our old man muſt be crucified with him*, Rom. 6.6. and *through the ſpirit we muſt mortifie the deeds of the body*, *Rom.*8. 13. To him therefore muſt we look, and upon him we muſt rely by faith for grace and help, to enable us to forſake and mortifie our ſins. It is through faith in Chriſt that we obtain victory over our corruption, 1 *Joh.* 5.4. *This is the victory that overcometh the world*, *even our faith.* By the world which is overcome by faith underſtand not onely the men of the world, but the luſts and corruptions which we are liable to, whileſt we are in the world. Now we have good encouragement to look to Chriſt and rely on him for grace to help us againſt our luſts. For, 1. Jeſus Chriſt was ſent into the world by the Father on purpoſe to bleſs us in turning us from our iniquities, *Act.* 3. 26. And we may warrantably rely on Chriſt for the giving us thoſe bleſſings which his Father ſent him to beſtow upon us. 2. Our Lord Jeſus gave himſelf to death for us that he might redeem us from the guilt and power of all our ſins. *Tit.* 2. 14. *who gave himſelf for us that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works.* And we may warrantably rely on Chriſt for that bleſſing, which he hath purchaſed for us with his own blood. 3. Truſting and hoping in Chriſt is the way to be redeemed from all our iniquities, *Pſal.*

130. 7, 8. *Let Iſrael hope in the Lord—And he ſhall redeem Iſrael from all his iniquities.*

2. We put on Chriſt by imitation, when we make him our pattern and example, reſolving and endeavouring by the help of his grace to walk as he walked while he was in the world, 1 *Joh.* 2. 6. It was one end of God's ſending Chriſt into the world to ſet us an example even in our own humane nature, *Rom.* 8. 29. *Whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son.* And it is our duty to be followers of Chriſt, *Matth.* 11. 29. *Learn of me for I am meek and lowly in heart, Joh.* 13. 15. *I have given you an example that ye ſhould do as I have done, 1 Cor.* 11. 1. *Be ye followers of me even as I alſo am of Chriſt.* Now Chriſt did no ſin, 1 *Pet.* 2. 21, 22. *Chriſt alſo ſuffered for us, leaving us an example that ye ſhould follow his ſteps; who did no ſin.* The wicked Jewes indeed maliciouſly ſlandered him, and ſaid, *Math.* 11. 19. *Behold a man gluttonous and a wine-bibber.* But they laid to his charge things that he knew not: And Chriſt challenged any of them to prove their charge. *Joh.* 8. 46. *which of you convinceth me of ſin?* If then we thus put on Jeſus Chriſt by imitation, and warrant our practiſe by his example, we ſhall not make proviſion for the fleſh to fulfil the luſts thereof, which is the laſt direction.

Now the Lord (in whoſe hand the hearts of all men are) turn the eyes of concerned ſinners upon theſe lines, convince the guilty of the evil, aggravations, and danger of this ſhameful, woful, deſtroying, damning yet abounding ſin, ſtop the mouth of all pleas in excuſe, or extenuation thereof; and effectually perſuade to a ſerious compliance with the counſel of God by ſpeedy repentance, and thorow reformation, that they may never feel the dreadful execution of the wo denounced.

[*It appeareth by the Authors manuſcript that he deſigned, had not death prevented him, to have added hereto a narrative of the remarkable judgments of God upon drunkards, with the uſe that ought to be made thereof.*]

FINIS.